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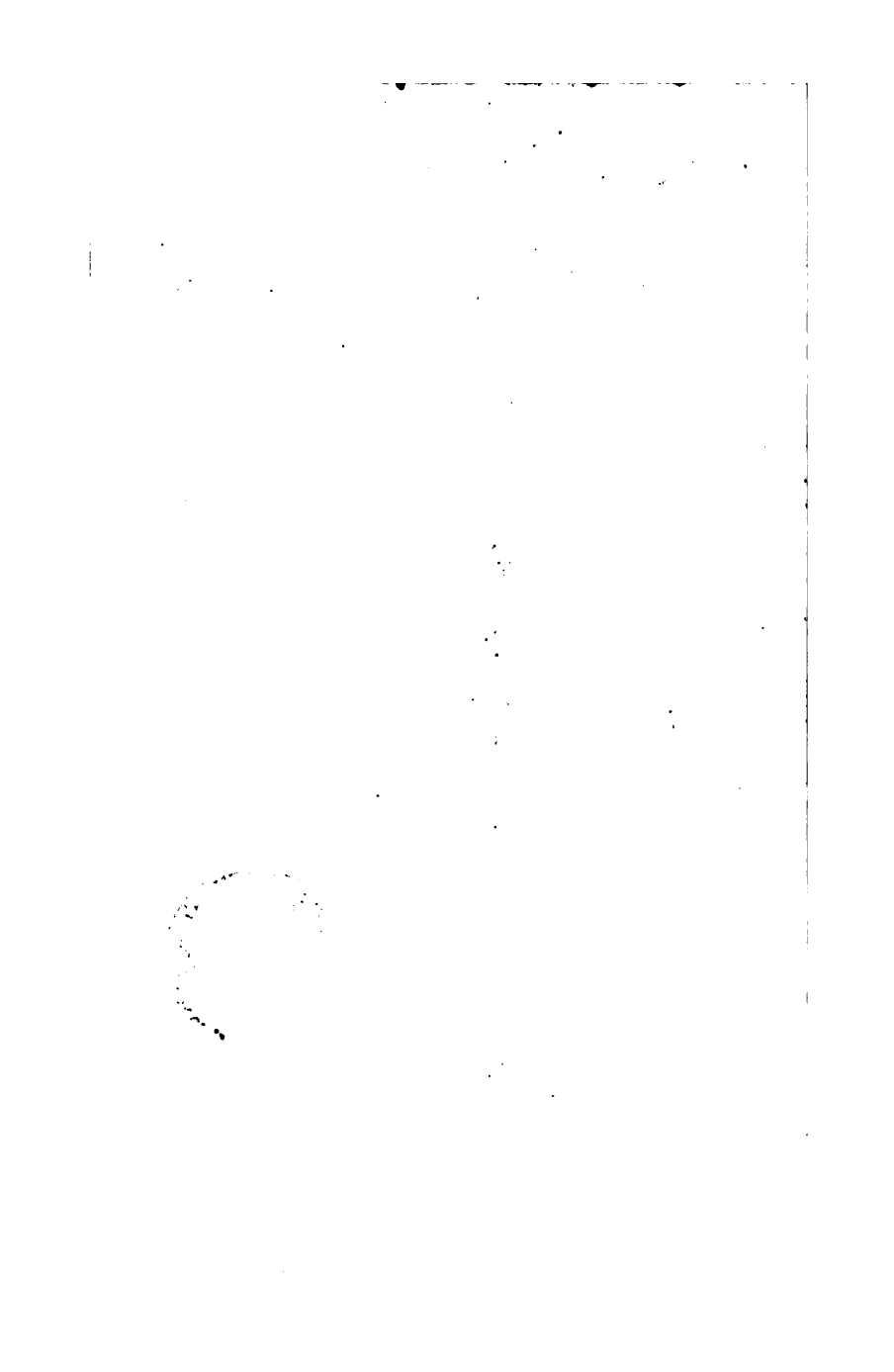
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HENRY'S

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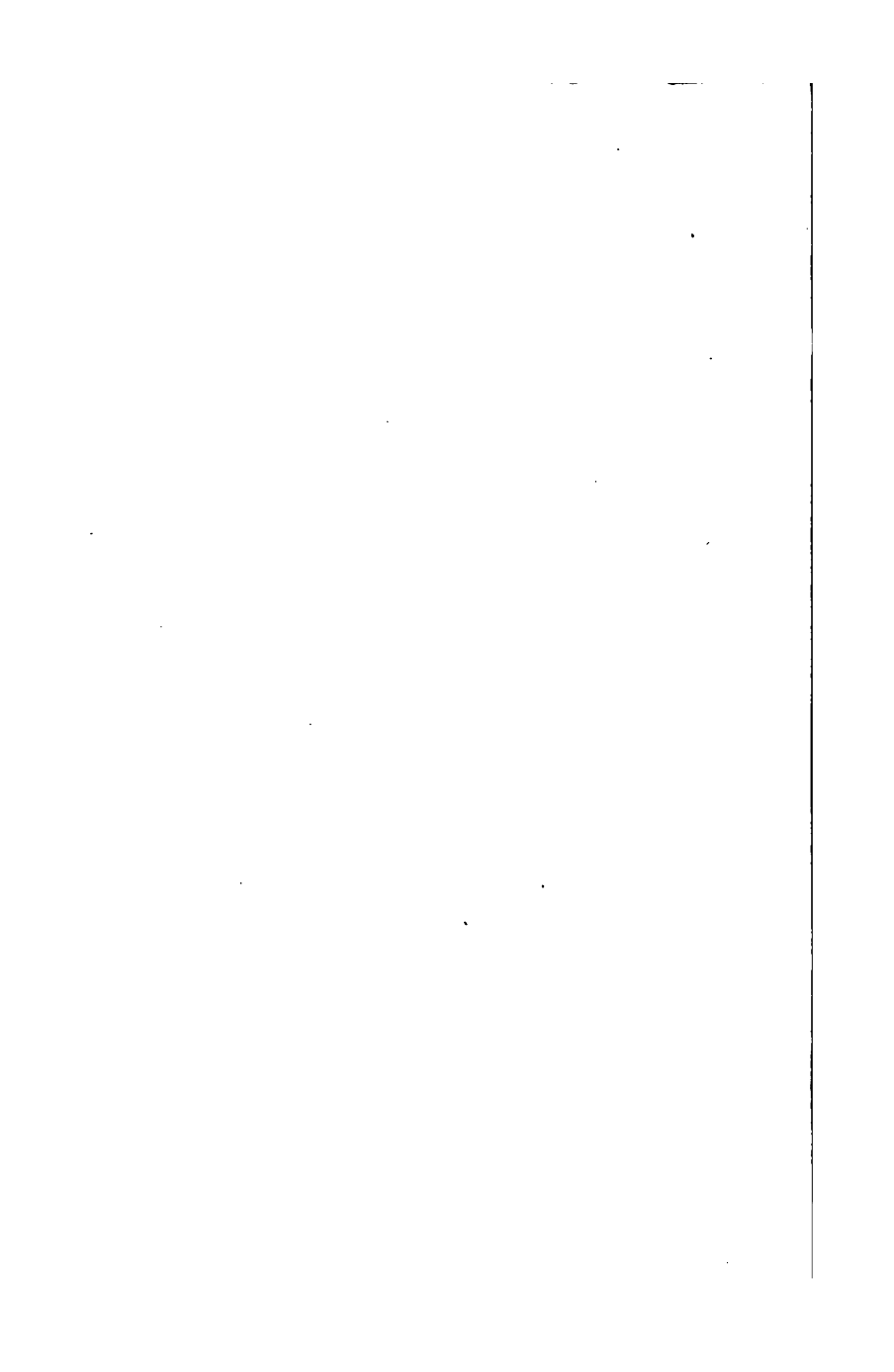
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HENRY'S SCRIPTURE HISTORY.

CHAPTER I.

THE history contained in the Bible is of the utmost value to man. The Bible is the Book of Books, as its name *Βιβλος* implies. It was written by men who were divinely inspired or instructed by Jehovah. It is the youth's safest guide, and the best companion for old and young. It contains all that is required to instruct us in the way of holiness, and to obtain admission into heaven at last.

By the Holy Scriptures God speaks to us, in words of the utmost plainness and simplicity. If a father dies, his children regard the words contained in his last will and testament as sacred.

The Bible is God's Testament. By it he ever speaks to us. Let us reverence the Holy Book; obey its precepts; believe its promises; fear its threatenings; take heed to its warnings; and hope for its promised rewards.

The Bible is the oldest book in the world. Its early histories have been written more than three thousand years, and have been almost miraculously preserved through many ages.

The Pentateuch.—The first five Books of the Bible are called the Pentateuch, from Πέντε five, and τεύχος a book, written by Moses. They have been carefully preserved by the Jews in all succeeding ages.

Our Saviour often quoted portions of them while on earth as the writing of Moses.

Nearly all the events therein mentioned, occurred in Western Asia. The scene of those events stretches from Northern Egypt in the west to Armenia in the east, and southward to the desert of Arabia.

It comprises an area of about seven hundred miles in length, by about two hundred and twenty miles in width, or one hundred and fifty-four thousand square miles; an area considerably less than that of France.

This region is intersected by the rivers Euphrates, Tigris, Jordan, and the Nile; while numerous smaller streams are tributaries to these.

It has for its boundaries, the Mediterranean, or Great Sea, on the west, the Dead Sea south, the Euphrates north, and the deserts of Arabia and Syria on the east.

The mountain ranges are the Taurus in the north, and Lebanon west. Spurs, or smaller ranges of the Lebanon, extend over Syria in various directions.

The period of time included in the Pentateuch is believed to be about two thousand five hundred years, but the most learned chronologists, Usher and Hales, differ on this point.

All events at so great a distance of time must be more or less uncertain as to date. The story of the events is given to us by inspiration. The exact date is of comparatively small consequence.

The Pentateuch contains:—**Genesis, Exodus, Leviticus, Numbers, and Deuteronomy**, and makes mention of: 1. The Creation and History of our first parents; the **Fall of man**, and the corrupt and wicked state of mankind to the **Deluge**; the **call of Abraham**

and History of the Patriarchs until their **Exodus** or departure from Egypt—extending over a space of about two thousand four hundred years.

2. The story of the **Exodus** and the wandering of the Israelites in the desert for more than forty years; with the wonderful dealings of God with them as a peculiar people.

3. The book of rites and ceremonies to be observed by the Jewish nation; with the laws and regulations relating to the festivals and sacred days: **Leviticus**.

4. The numbering of the Israelites, their various encampments, miraculous supplies of food, their frequent murmurings against God and against Moses, the awful judgments of God upon their rebellion and unbelief: **Numbers**.

5. The repetition of the various precepts and requirements of the Law. In the fifth book these precepts and ceremonials are more particularly explained and enforced, before the death of Moses. This is called **Deuteronomy**, from the Greek words *deuteros* second, and *nomos* a law. The second giving of the law was necessary before the entrance of the Hebrews into the promised land, because all the old men had died in the desert wanderings.

The precepts contained in this Law, written by the finger of God, and given direct to mankind, are the bases of all law to this day. In proportion as the legal enactments of a nation are founded on those of the Holy Scriptures, so are they just and good.

They have influenced all civilized nations, and to them we owe in England our national prosperity, as well as the liberty and enlightenment which, by God's mercy, distinguish our country above all others.

EXERCISES ON CHAPTER I.

What is the meaning of the words Bible and Pentateuch?
What books are included in the Pentateuch?

By whom was it written ? By whom quoted ?
In what part of the world did the events of it occur ?
What was the supposed size of the district ?
What mountain ranges and large rivers are mentioned ?
What period of time was included in the Pentateuch ?
What are the chief subjects of the first Book ?
What is the meaning of Exodus, and what does it include ?
The subject of the third and fourth books ?
What is the meaning of the word Deuteronomy ?
Why was the second publication required ?
What blessings do we owe to this law ?

CHAPTER II.

GENESIS.

THE title of this book means creation or production. No other book contains such wonderful events written in so few words. The first and second chapters contain a short but sublime account of the creation of the world and its inhabitants, the institution of the Sabbath, and the planting of the Garden of Eden.

Eden.—The position of Eden, the most ancient place mentioned in geography, is clearly indicated to be in the vicinity of the Euphrates and Tigris, in southern Armenia. These rivers are expressly named, and universally recognised, but there is great difficulty in connection with the other two, the Gihon and Pison.

It is extremely likely that the features of the country were greatly altered by the Deluge, and that small rivers might be thereby obliterated, or their courses changed. Geographers state that the courses of the Tigris and Euphrates are even at this day occasionally diverted. This fact is also true of many other

great rivers, which bring down much earthy matter. There are many beautiful spots even now, which bear some resemblance to a paradise.

Paradise is also the name given to any large tract of land, enclosed for purposes of enjoyment. The name Eden has been much enquired about, and is generally understood to mean *pleasant*.

Creation.—“In the beginning, God created the heaven and the earth. The earth was without form and void; darkness covered the deep, and the Spirit of God moved on the face of the earth.”

God said, “Let there be *light*,” and there was light. Then he divided the light from the darkness; he gave to the light, the name of *day*, and to the darkness, the name of *night*.

This was the work of the *first* day.

On the *second* day, God made the firmament, which He called *Heaven*.

And on the *third* day, God said: “Let the waters under the heaven be gathered into one place, and let the *dry land* appear; let the earth bring forth grass, the herb yielding seed, and trees yielding fruit,” and it was so.

And on the *fourth* day, God said: “Let there be *lights* in the firmament of heaven, to divide the day from the night.”

And God made two great lights; the greater to rule the day, and the lesser to rule the night.

And God said: “Let the waters bring forth abundantly, the *moving creature* that hath life, and fowl that may fly above the earth in the open firmament of heaven.”

And God made great whales, and every living thing that moveth in the waters, and every winged fowl.

And these were the works of the *fifth* day.

And on the *sixth* day, God said: “Let the earth

bring forth the living creature after his kind, *cattle* and *creeping* thing and *beast* of the earth." And it was so.

And lastly, God said: "Let us make *man* in our image after our likeness, and let him have dominion."

So God created man in his own image, capable of knowing, loving, and serving Him. Male and female created he them. And God blessed them, and said unto them, "Be fruitful and multiply and replenish the earth."

And God saw everything that he had made, and beheld it was very good. And this was the work of the *sixth* day.

The Sabbath.—And God rested on the *seventh* day, and blessed the seventh day, and sanctified it, made it a holy day.

And the Lord God planted a garden eastward in *Eden*, and there he placed the man whom he had made.

And the Lord formed the woman, and gave her to be a companion to the man; he called the man *Adam*, or *earthy*, and the woman *Eve*, *living*.

And the Lord God gave to man for his food, the fruits of all the trees in the garden, except one: *the tree of knowledge of good and evil*. This tree stood in the midst of the garden, as a test of the obedience of the creatures which God had made.

Temptation.—When Adam and Eve were placed in the pleasant garden, they were in a state of innocence, but the devil, under the form of a *serpent*, entered the garden, to tempt them.

Knowing that the woman would be most likely to yield to his influence, he said to her: "Ye shall *not* surely die, if ye eat of the fruit of the tree, but ye shall be as gods, knowing good and evil."

Eve took of the fruit of the tree, and gave it to her husband, and they both ate of it, and became guilty

of the great transgression of disobedience to their Creator.

Sin brings with it sorrow and shame. They knew that they were naked, and they hid themselves in the garden, until the Lord said "Adam where art thou?"

The Curse.—And God said unto Adam: "Because thou hast eaten of the fruit of the tree, cursed is the ground for thy sake, in sorrow shalt thou eat of it, all the days of thy life."

The Promise.—And to the serpent, God said: "I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel."

Then the Lord caused Adam and Eve to be driven forth from Eden, and its entrance was guarded by cherubim with a flaming sword.

The first murder.—Now to Adam there were born two sons, *Cain* and *Abel*. Cain was a tiller of the ground, and Abel was a keeper of sheep. When grown to manhood they offered sacrifices to God, of the first fruits of their labours. Cain brought of the fruits of the earth, but Abel brought offerings from his flock.

These two sacrifices were not made in a similar spirit; and the Lord had respect unto the offering of Abel, but unto Cain and his offering, he had not respect.

Cain was very angry, and God said: "Why art thou wroth, and why is thy countenance fallen? If thou doest well, shalt thou not be accepted?"

But Cain would not be warned, nor repent of his sin; neither would he forgive his brother for being better than himself. He went out into the field, and killed his brother.

Then God said unto him: "Where is Abel thy brother?" Sin is heaped upon sin, and Cain replied, "I know not; am I my brother's keeper?"

And the Lord said: "The voice of thy brother's

blood crieth unto me from the ground. And now art thou cursed." "A fugitive and a vagabond shalt thou be in the earth."

And Cain in terror replied: "My punishment is greater than I can bear." "From thy face shall I be hid," "and whosoever findeth me shall kill me."

Then the Lord, in pity of his utter remorse and misery, replied: "This shall not be," and He set "a mark upon Cain, lest any finding him should kill him."

Seth born.—And after this, Cain went eastward of Eden into the land of *Nod*, or *Exile*, and built a city which he called *Enoch*, after the name of his son Enoch. Another son was also born to Adam, who called his name *Seth*, or appointed. Seth lived nine hundred and twelve years, and had many children, who, according to general belief, continued the worship of Jehovah, and were called the sons of God. The chief of the sons of Seth, were *Enos*, *Cainan*, *Mahalaleel*, *Jared*, *Enoch*, *Methusaleh*, and *Lamech*. Of these we are told that Enoch was eminent for his piety; he walked with God, and he was not; for God took him. Methusaleh was the oldest of men, he lived nine hundred and sixty-nine years. *Lamech* was the father of Noah (or comfort), and Noah had three sons—*Shem*, *Ham*, and *Japheth*.

Men grow wicked.—Now the sons of God, the supposed descendants of Seth, saw the daughters of men, the children of Cain, that they were fair, and they took wives from among them. Their hearts were by degrees turned away from the truth, until God repented that he had made man upon the earth, and he said, "I will destroy man whom I have created from the surface of the earth, man and beasts, and the creeping things which I have made." But Noah found grace in the eyes of the Lord, being a just man, perfect in his generation, who walked with God.

EXERCISES ON CHAPTER II.

Name the books of the Pentateuch in order.
What is the meaning of the word Genesis?
In how many days or periods did God create the world?
On which day was man created, and what power was given him?
What was done on the seventh day?
Where did God place man at his creation?
Where was Eden situated?
What remarkable event occurred there? Who was the serpent?
Name the rivers which were then found in the district.
What was man forbidden to do in the garden of Eden?
What was the consequence to mankind of Adam's disobedience?
How was Adam kept out of Paradise?
What dreadful event occurred to Adam's family?
Why did Cain quarrel with Abel? How was he punished?
Where did Cain afterwards live, and what city did he found?
What was the name of Adam's third son?
What was the meaning of Seth?
At what age did Adam die? What is the biography of Enoch?
Who was the oldest among men?
How long did Methusaleh live?
What is the meaning of the word Noah? Comfort.

CHAPTER III.

The Deluge, 2482, B.C.—And God looked upon the earth, and lo, it was become corrupt. And He said to Noah, "The end of all flesh is before me, for the earth is filled with violence. Make thee an ark of Gopher wood, three hundred cubits long, fifty cubits broad, and thirty cubits high. And behold I, even I, do bring a flood of waters on the earth, to destroy all flesh, wherein is the breath of life."

As the cubit measures about 21 inches, this would give a length of more than 500 feet, and a width, 90 feet wide, and 50 feet high.

And Noah obeyed the command of the Lord, and

through 120 years was building this vast ark," preaching to the people in the meantime, that they should repent, and flee from the wrath that was coming.

The animals.—And God commanded Noah to take seven couples of all clean animals and clean birds—that is, animals which were suitable for food and for sacrifice—and two couples of all other living creatures into the ark. And Noah did so.

The flood.—And after seven days, the fountains of the great deep were opened for forty days and nights, and a flood increased upon the earth, until it was fifteen cubits, or about twenty-five feet, above the highest mountain tops.

And the waters prevailed during one hundred and fifty days, but Noah and his family, in the ark, floated gently over them, until it rested on Mount Ararat, in Armenia.

After about four months, the waters subsided, and Noah sent out a raven, which did not return. Seven days after he sent out a dove, which returned, finding the earth covered with water. In seven days more, he sent out the dove again, which returned in the evening, bringing an olive-leaf. He waited yet other seven days, and the dove returned no more. Then God said to Noah—"Come forth from the ark."

The ark opened.—And Noah was eight hundred years old when the flood came upon the earth, and there were with him, his wife, his three sons, and their wives—in all eight persons saved alive. And Noah built an altar to Jehovah, and offered sacrifices of the clean animals which had been preserved in the ark. And the Lord was pleased with this act of worship, and said: "I will not again curse the ground any more for man's sake."

The Covenant.—And God blessed Noah and his sons, and said, "Be fruitful, and multiply, and replenish the earth." And God made a covenant of protection

and friendship with Noah, of which the rainbow in the heavens was to be a perpetual token.

And God commanded that man's life should be held sacred, and said "Whoso shoddeth man's blood, by man shall his blood be shed."

Wine.—Noah lived after the flood three hundred and fifty years. On leaving the ark he became a husbandman and a vine-dresser. Here we first read of wine, and a sad instance is given of the effects of it on Noah; while in a state of drunkenness, he was seen naked by his son Ham, who mocked and ridiculed him. The other sons behaved properly; and while Ham, the father of Canaan, was cursed by Noah for his impiety, Shem and Japheth were blessed.

The sons of Noah had many children, who became founders of the various great nations of the earth.

The posterity of Ham colonised Canaan, Philistia, Egypt, and Africa, and have been in comparative slavery in all ages.

The children of Shem dwelt in Persia, Syria, and farther east; while Japheth went westward into Europe, and settled in Russia, Germany, and Greece.

Special mention is made of Nimrod, the grandson of Ham. He became a mighty hunter before the Lord; he founded Babel and other cities in the plain of Shinar.

Babel.—Until then, all men were of one speech and one language, and being exceedingly wicked, they agreed to build a tower of such a height as to defy the Almighty God.

And the Lord confused their language, so that being unable to understand each other, the various families separated.

The Scriptural account of the deluge has been objected to by some persons. Geologists have sought some violent and widely extended tokens of the displacement of rocks and river beds; but it is probable that the deluge was silent in its operations,

as we find that vegetation was not injured when the waters had subsided.

Colour of Man.—Another objection is made to the descent of mankind from one family, on account of the variety in the features and colour of the various people in the world. This is called the common origin of the human race.

The answer to it is found in the fact, that very many words which express articles of essential use to man, are similar among people, very unlike in colour and features.

This similarity of words in the language of people far distant from each other, and extremely different in appearance, may be also regarded as the evidence of a common language. Before God scattered the descendants of Noah, at the building of Babel, they must have spoken *the same* language. It was not necessary, to confuse them, that their identity of languages should be destroyed. Hence we find in all the languages of Asia called Semitic, not only many words very similar to each other, but also grammatical forms of speech.

Language.—Illustrious men of modern times have made this matter a subject of deep study. The celebrated German traveller Humboldt, and the learned Klaproth, unite in saying that the universal relationship of languages may be clearly shown.

The French Academy, which cannot be suspected of any desire to err on the side of pure religion, has decided, after long and careful enquiry, "that all the languages of the world are only dialects of one."

We have, moreover, the distinct word of inspiration : that "God hath made of one blood all nations of men for to dwell on the face of the earth." Acts xvii. The great variety found among mankind is no greater than is to be found in the rest of the animal and vegetable creation.

Plants and animals.—We see how plants are improved by culture—a small plant is taken from the wayside, and by the skill and care of the gardener is greatly increased in beauty of form and colour, and could scarcely be known as the same. This is true also of animals in different circumstances. Our modern cattle shows give evidence how greatly form may be changed by variety of food and breed.

Our woolly sheep, if taken to the West Indies, soon become covered with hair—and in Africa, become so unlike sheep, that a stranger would know them to be such only by their voice.

The same may be said of the grape, the orange, the pear, and a multitude of our most valued fruits and vegetables. The immense variety in fuchsias and rhododendrons may be especially mentioned.

The universality of the various traditions of mankind, concerning the Deluge, and the similarity of the mode of worship by sacrifices.

Among all nations, even the most barbarous, there is a notion of the existence of God, and that he must be appeased, and sin atoned for by the sacrifice of animal life. The idea is universal that “without shedding of blood there is no remission of sins.”

EXERCISES ON CHAPTER III.

- What was the probable date of the Deluge?
- In what state were the inhabitants of the world at the time?
- Why was Noah chosen to build the ark? Whose son was he?
- How many persons composed his family? The names of his sons?
- Of what wood was the ark made? How long was it being built?
- What was its length? its breadth? its height?
- What is the supposed length of a cubit?
- What did God command Noah to take into the ark?
- How many clean beasts? What were clean beasts?
- What was Noah's age when the flood came? And at his death?
- How long did rain fall and the waters increase?
- In how many days did the waters abate? How did Noah find that the ground was dry?

In what month did the ark rest? and where? Where is Ararat?
 What was Noah's first act, on his exit from the ark?
 What gracious promise did God make to Noah?
 In what terms was the covenant repeated? What token did he give?
 What was Noah's employment in after years?
 Which of his sons grievously offended? How was he punished?
 What parts of the world were peopled by the children of Ham?
 By the children of Shem? By the children of Japheth?
 How did men afterwards rebel against God?
 What is meant by Babel? Where was it situated?
 Mention any proofs of the common origin of mankind?
 If sheep be transplanted to Africa, what happens to them?

CHAPTER IV.

PATRIARCHAL DISPENSATION.

Call of Abram.—The person who is prominently noticed next to Noah, is *Abram*. Abram means a great or high father. His name was afterwards changed to *Abraham, i.e.*, a father of many nations. He was tenth in descent from Shem; his father, *Terah*, dwelt in the town of Ur, a part of Mesopotamia. Abram left Ur of the Chaldees about 2000, B.C.

The Jews have a tradition that Abraham and his father were makers of idols in Ur, and that he destroyed the images that he and his father had made. That he was cast into a furnace by Nimrod, the founder of Nineveh, because he despised the idols of the land. He was 75 years old when called.

The book of Judith, in the Apocrypha, affirms that Abram and his family were cast forth because they would not worship idols; and Joshua expressly states that Terah and his family "worshipped other gods beyond the flood," *i.e.*, beyond the Euphrates, or perhaps beyond the land, which was the scene of the flood.

Ur.—Recent researches have brought to light

the ruins of the ancient Ur of the Chaldees. Sir H. Rawlinson has examined at Mugheir, six miles west of the Euphrates, where it unites with the Shat-el-hie, a mass of ruin, under which have been found many sun-dried cylinders and bricks, on which are the names of the kings of Chaldea; and on many of which the word Ur occurs. Wonderful also to relate, the name of Chedorlaomer, the king against whom Abraham fought to rescue Lot—occurs among a series of monarchs of that region. The name of one district is called Ibra, which Sir H. Rawlinson thinks is probably the origin of the name Hebrew.

Many of these inscriptions are now in the British Museum.

The plain of Moreh, where Abram first rested in Canaan, is extremely fertile, and lies between Mount Ebal and M. Gerizim. Here God gave the promise to Abraham a second time; also one, that all the earth should be blessed in his seed. This was a promise that the Messiah should be among the descendants of Abraham.

Lot.—Abram was accompanied by his nephew, Lot, the son of his brother Nachor.

He built an altar at Sichem, where God appeared to him, and promised that all the country should be given to his descendants.

Abram is driven by famine from Canaan into Egypt, where Sarah, whom he calls his sister, is taken by the king, who was at that time the Pharaoh of that country.

The king being disturbed by plagues sent upon his household, restores Sarah, and sends Abram, with all his goods, out of the country.

Returning to Canaan, a quarrel arises between the men who have charge of their cattle, about the wells and the pasture. Abram saying that they must separate, gives Lot his choice of country.

Lot chooses the fertile valleys of the south, and along the banks of the Jordan, being ignorant or careless of the character of the people who lived in that district, who were exceedingly wicked.

Abraham dwelt in the vale of Mamre, near Hebron. Soon after, the kings of the cities of the plain, which were *Sodom*, *Gomorrha*, *Admah*, and *Zeboim*, rebelled against the king of the Elamites, to whom they had been tributary for twelve years. This king came against the cities, and took Lot prisoner, among other captives.

Abram's valour.—As soon as Abram heard of this, he armed his trained servants, three hundred and eighteen men, followed the Elamites, surprised them near Damascus, and returned in triumph, with the prisoners and the spoil.

On this occasion he refused to take anything from the wicked people of Sodom, lest they should say they had made Abram rich. Lot still dwelt with this wicked people, though, as St. Peter says, "they daily vexed his righteous soul with their open wickedness."

The Land promised.—After this the Lord appeared twice to Abram, and promised each time to give him the land where he was then living, and that his seed should be as the stars of heaven in multitude. Though childless, Abram believed the Lord, and it was accounted unto him for righteousness.

Ishmael Born.—Now Sarah gave Hagar, her Egyptian slave, to Abraham, and she bare him a son who was called *Ishmael* (heard of God).

Hagar, in her pride, mocked her mistress, who had no child, and through fear of Sarah's anger fled toward Egypt, when an angel meeting her, commanded her to return and to be obedient.

Abraham.—And when Abram was *ninety-nine* years old (B.C. 2031) the Lord appeared again to him,

and said: "Thou shalt be no more called Abram; but *Abraham*" (father of nations).

And He made a covenant of circumcision with Abraham, and said, "Every male child among you shall be circumcised eight days from his birth; both he that is born in thy house, and he that is bought with thy money."

Isaac Promised.—And in the hundredth year of Abraham's age, the Lord appeared unto him again in the plain of Mamre.

And Abraham received the visitors hospitably. And the Lord said unto him, "I will certainly return unto thee, and Sarah thy wife shall have a son." And so it came to pass as the Lord had said.

Destruction of Sodom.—Then the angels of God went on their way toward Sodom, and Abraham went with them on the way.

Then the Lord made known to Abraham that he would destroy the cities of the plain. And Abraham entreated the Lord to spare the place; and he said he would, if he found fifty righteous persons therein, then forty-five, then thirty, or even ten.

Then he returned, and the angels went on toward Sodom; they were kindly welcomed by Lot, but the men of the city behaved wickedly toward them, and those who were around the house were smitten with blindness.

The next day very early, the angels led away Lot, his wife, and two daughters out of Sodom, and the Lord rained fire from heaven and destroyed it and the other cities of the plain. Lot's wife looking back, or probably lingering behind, to watch the event, was suffocated with the vapour, and became a pillar of salt.

Gerar.—Then Abraham removed southward to Gerar, where Abimelech, the king, took away Sarah,

believing her to be the sister of Abraham. But God appeared to him in a dream, and warned him of his error, and he, in alarm, restored her to her husband, with rich presents.

Isaac Born, B.C. 1896.—In that year Isaac was born, and, soon after, Ishmael, who was fourteen years old, was seen by Sarah mocking, and she urged Abraham, and he sent away Hagar and her son into the wilderness.

And an angel of God called to her, when she was in deep distress in the desert, saying, "Fear not, God hath heard the voice of the lad." And her eyes were opened to see where was a fountain of water. Ishmael grew up in the wilderness of Paran, married an Egyptian, and became father of twelve sons, founders of the twelve tribes of Arabs.

Sacrifice of Isaac, B.C. 1871.—After these things, God did try the faith and obedience of Abraham, by commanding him to sacrifice his son Isaac on *Mount Moriah*. Abraham went to perform the sacrifice, and when Isaac was bound, and the knife ready, the angel of God called to him to spare his son and to offer a ram which God had provided for the purpose.

Two years after, Sarah died at Mamre, near Hebron, being one hundred and twenty-seven years old, and Abraham bought the cave of *Machpelah* and the field of Ephron, the Hittite, for four hundred shekels of silver—about fifty pounds sterling. This is the first time mention is made of coined money.

Marriage of Isaac.—When Abraham had buried Sarah, he was desirous to find a suitable wife for his son Isaac. He sent his steward, Eliezer, to Mesopotamia, to fetch one of his own kindred. The steward wisely seeks guidance and help from God in the outset of his journey. He prays, saying, "O Lord God of my master Abraham, send me good speed this day."

And when he arrives in Mesopotamia, prays to God to point out the maiden who should be appointed. He decides to ask drink of those who come to draw water, and prays that God may direct the maiden in her answer.

Rebekah comes forth, the daughter of Bethuel, the Syrian, Abraham's nephew, and uses the precise words which Eliezer had spoken. "She let down the pitcher from her shoulder, and said, drink, my lord, and I will draw water for thy camels also."

The steward is welcomed by the parents, states his errand, gives the presents, and brings Rebekah away the next day to his master. Isaac receives her, and loves her.

After this, Abraham marries Keturah, and has several sons, whom he sends away with portions, so as to leave Isaac the undisputed head of the family.

He dies at the age of one hundred and seventy-five, about the year 1821, B.C., and is buried by Isaac and Ishmael, in the cave of Machpelah, beside Sarah his wife.

EXERCISES ON CHAPTER IV.

How old was Abram when he left his country?

Who accompanied him? Why did he leave his own country?

What promise did God make to him?

What was his great virtue?

In what place did Abram build his first altar to Jehovah?

What sin did he commit while visiting Egypt?

Who was its king? What did Pharaoh do to Abram?

Who was with him? What strife occurred on his return to Canaan? How was it settled?

Give the character of the men of Sodom? In what plain did Abram dwell? What happened to Lot in Sodom?

By whom was he rescued? How many trained servants had Abram? Whom did he defeat?

Why did Abram refuse to take the spoil of the king of Sodom?

How old was Abram when Isaac was born? Had he another son?

By whom was Hagar persecuted? What became of Ishmael?

Who announced to Sarah the birth of a son?

What discoveries have been made at Ur? What fearful purpose did God reveal to Abraham? .
What course did the patriarch take on behalf of the doomed city?
Who were preserved when Sodom was destroyed? What became of Lot's wife?
Whither did Abraham go after the destruction of Sodom?
Where was Gerar, and who was its king?
What sin did Abraham commit there?
How was Abimelech preserved from sinning against Sarah?
How did God try Abraham? Where was Sarah buried?
To whom was Isaac married? Who fetched Rebekah?
Describe the meeting of Eliezer with Rebekah at the well.
Whom did Abraham afterwards marry?

CHAPTER V.

Isaac at Gerar.—Now Isaac was forty years old when he married Rebekah, and after twenty years they had twin sons, Esau and Jacob.

In the early married life of Isaac and Rebekah, there was a famine in Canaan, which compelled them to go southward to find food for their cattle and themselves. Forbidden to go down to Egypt, they stayed at Gerar, a town and district of Philistia, at the head of a very fertile valley of that name. There Isaac gave way to temptation as Abraham had done, in respect to his wife, saying she was his sister.

In Gerar they prosper greatly, and through envy are driven southward from place to place, digging again the wells of Abraham, which the Philistines had stopped, viz., Esek, strife or contention; Sit-nah, hatred; Rehoboth, rest; and afterwards Beershebah, the well of the oath, on making the treaty with the Philistines. These events occurred about 1800, B.C.

Isaac Deceived.—We have next a sad story of deceit and lying; a mother scheming to deceive her

blind husband to benefit one son—Jacob—at the expense of another—Esau,—to obtain his father's blessing and the birthright for Jacob by fraud and deceit.

Esau Wronged.—When Isaac believes himself about to die, he sends Esau to hunt venison that he may make savoury meat, that he may eat thereof, and give him his blessing before he died. Esau departs to hunt the venison.

Rebekah hears this request, and being impelled by a desire to make her favourite son, Jacob, the head of the family, she tells Jacob to clothe himself with the skins of young goats, and goodly raiment of his brother Esau. Then she provided him with savoury meat such as his father loved, and he carried it to Isaac, who was old and blind, and was thus deceived into giving the birthright blessing unto the younger son.

Soon after, Esau returned with his venison, and on carrying it to his father, finds out the deceit which had been practised upon them both, but too late to recall the blessing, which was Jacob's.

Then Esau hated Jacob, and said in his heart, "The days of mourning for my father are at hand; then will I slay my brother Jacob."

Thus sin brings sorrow with it, and Rebekah, who thought to have Jacob head of the tribe, loses him altogether for more than twenty years.

Jacob leaves home.—When Esau found that he had been cheated out of his father's blessing, he vowed to kill Jacob as soon as his father was dead.

At his mother's urgent request, Isaac commands him to go to Padan-Aram to Laban, his mother's brother, to take a wife thence.

On his way thither, he sleeps at night in the open air near *Bethel*, and has the wondrous vision called Jacob's ladder, when God appears to him, and promises to give him the land on which he was lying.

And Jacob, when he awoke, said, "Surely this is the house of God, (Bethel) this is none other than the gate of heaven."

Jacob in Syria.—On reaching Padan-Aram, the first person he sees is his cousin Rachel. Learning her parentage, he makes himself known, and is welcomed by Laban. To earn his living, he becomes shepherd to Laban, receives his two cousins Leah and Rachel as wives, in return for fourteen years labour. As his family increases, he demands wages, and God gives him great prosperity. Laban and his sons are envious at the increase of his flocks and herds, and after more than twenty years in Syria, he steals away secretly with his family and cattle, lest Laban should hinder him from going. Rachel steals her father's household gods, and Laban, angry at the whole proceedings, follows Jacob, as soon as he discovers the departure, and overtakes him at Gilead, a range of hills between the Dead Sea and the Lake of Genesaret.

God meets Laban.—On the way thither, God appears to Laban, forbidding him to do any injury to Jacob. After searching in vain for the images, which Rachel has hidden in the harness of the camel, Laban and Jacob make a treaty of peace, and set up a heap called Jegar-Sahadutha, or the heap of witness, and part in friendship.

Jacob's name Changed.—Escaped from this danger, Jacob fears the anger of his brother Esau, who is now Lord of Edom, a district south of Palestine. He wrestles with an angel at *Jabbok*, a stream running westward into the river Jordan, and prevails. The place is called *Peniel*, face of God, and there his name is changed from Jacob, a supplanter, to *Israel*, a prince of God.

Near this place he meets his brother Esau, who re-

ceived him kindly, and afterwards settled at *Shechem*, or *Moreh*, a town between Mounts Ebal and Gerizim, where the temple of Samaria was afterwards built.

From *Shechem* he was obliged to remove, by a sad act of cruelty committed by his sons on the people of *Shechem*. He then settled at *Bethel*, near which town he had seen the vision of angels on his journey to Syria, when fleeing from his brother *Esau*.

EXERCISES ON CHAPTER V.

- What calamity occurred in Palestine? What is a famine?
 Whither did Isaac go with his family? Where was Gerar?
 Why did he not go into Egypt? How did Isaac deceive the Gerarites? Why did the Philistines envy him?
 What resulted from their envy? About what did the herdmen dispute? How many wells were dug?
 What is the meaning of *Esek*, *Sitnah*, *Rehoboth*, and of *Beer-shebah*? How did Rebekah try to cheat Isaac?
 What was her object? Did her son become the head of his family?
 Whither did he go? What occurred to him at Bethel?
 What is the meaning of Bethel? With whom did he first meet in Padan-Aram? How long did he stay there?
 How was he occupied? What were the trials and difficulties of his business? How did Laban behave to him?
 How often did he change his wages? What did Jacob determine to do? What was Rachel's offence against her father?
 Where did Laban overtake them? Where is Gilead?
 Why did not Laban injure her? How did they separate?
 What memorial was made of their covenant? Whom did Jacob fear after leaving Laban? Where did he find comfort?
 What plan did he adopt to please Esau? Where did he obtain the name Israel? How did Esau receive his brother?
 What country did Esau inhabit? Where is Edom? Where did Jacob dwell on leaving Esau?
 What people were slain by his sons? Whither was Jacob commanded to go after this?
 On what occasion had he visited Bethel before?

CHAPTER VI.

Prosperity of Esau and Jacob.—The circumstances of Esau and Jacob, when Isaac died, were those of great wealth. They had so many cattle and servants that they could not dwell together, and therefore separated by mutual consent. This was about the year B.C. 1740. The descendants of Esau were numerous. He had eleven sons, who were called dukes, and who inhabited the country south of Palestine.

Jacob continued to dwell in Canaan, where, in consequence of his numerous flocks, they had to be driven from place to place for pasture. So we hear of them as being at one time in Shechem, and at another in Dothan. This place signifies "Two wells," and is still noted for its fine pasture. It was on the half tribe of Manasseh, quite thirty miles north of Jacob's residence at Bethel, and in the direct line of traffic between Gilead and Egypt.

Joseph sold to Ishmaelites.—Here Joseph sought them when the wicked act of his brethren consigned him to slavery. He had excited the hatred of the sons of Leah and Bilhah, being treated with greater favour than the sons of Leah, and also by giving an evil report of their conduct. He had doubtless been trained more carefully than his elder brethren, and was naturally more inclined to virtue. They sold him to merchants the descendants of Ishmael, who dwelt in Midian, and who carried him to Egypt, which was then a very powerful kingdom.

Joseph in Egypt.—There his virtue and diligent attention to business won him the favour of his owner, Potiphar, the captain of the guard of king Pharaoh, who left everything under his care. God gave him grace to find favour in the sight of all with whom he

had to do. But when his master's wife wished him to sin with her, he refused, and she accused him falsely to Potiphar, who sent him to the king's prison. God gave him His grace even as a slave in a prison, so that his gaoler became his friend. By interpreting the dreams of the sorrowful captives, he became known to the royal cupbearer, or butler; so that afterwards he was called to interpret Pharaoh's dream, and by that means became promoted to the highest honour and usefulness.

Egypt is a land bordered on either side by desert, and only preserved from desolation by the annual overflow of the Nile. Hence in Pharaoh's dream the seven fat and seven lean kine are seen coming out of the river, an emblem of the source of its fertility.

Joseph is made governor of Egypt, and instead of Joseph, or Increase, is called *Zuphath Paaneah*, the Saviour of the world. Soon all the neighbouring peoples were glad to come to Egypt to purchase corn. Doubtless Joseph expected his brethren, and was prepared to try them, as he afterwards did.

Jacob sends for Corn.—The extraordinary position in which they saw him, the disguise of dress, and the lapse of several years, would probably prevent them knowing him. Besides which, he spake roughly, in a disguised voice to them, insisting on their bringing their youngest brother Benjamin, to which Jacob greatly objected.

They came a second time bringing Benjamin; a cup was placed in Benjamin's sack, by Joseph's command, and he was stayed on his return.

Then he made himself known to his brethren, treated them kindly, and Jacob was sent for at Pharaoh's request, and a district called Goshen, or plenty, assigned to him and his family. Jacob, who had been led to believe that Joseph had been killed by wild beasts,

was slow to believe the good news, until he saw the waggons sent by Joseph.

The interview between Jacob and the king of Egypt is affecting, as shewing how sorely Jacob had been tried. Some of his sons are made chief herdmen to Pharaoh, and all enjoy great prosperity. In the death-bed scene of the aged patriarch, B.C. 1689, especial notice should be taken of the prediction regarding the Shiloh, or Messiah, c. xlix. v. 10.

Jacob had lived in Egypt thirteen years, and was one hundred and forty-seven years old when he died. Illustrations of the embalming of bodies abound in museums, where are mummies which have been brought from Egypt, some of which have been buried more than three thousand years.

The body was wrapped for seventy days in bandages steeped in resinous substances. Jacob desired to be buried in the cave of Machpelah, no doubt believing that his descendants should possess that land.

Joseph's brethren were afraid that after Jacob's death he would return their unkind treatment; but he forgave them freely, and promised to be kind to them and their children.

Abel signifies mourning, and *Mizraim*, Egypt.

Joseph died at the age of one hundred and ten years, B.C. 1625, and he desired his brethren to swear, that when God restored them to Palestine, they would take his bones up with them. For he said, "God will surely visit you."

EXERCISES ON CHAPTER VI.

How many sons had Esau? Where did they live?
How many sons had Jacob? What was their occupation?
Which were the youngest sons, and who was their mother?
How did Joseph offend his brethren? How did Jacob increase their envy? To whom did they sell him?
Where was Dothan? By what device was Jacob deceived?
Whither was Joseph taken? In what office do we find Joseph?

How did his master trust him? Who tempted him to sin?
 What was the result? To whom was Joseph useful when in prison? Whose dreams did he interpret?
 What was God's intention in thus sending Joseph into Egypt?
 Describe the dreams of Pharaoh. Whence did the kine come?
 What is the river, and for what remarkable? To what office was Joseph promoted? Where was the famine felt?
 What persons went to Egypt to buy corn?
 What did Joseph require of them? Why did they not quickly return with Benjamin? What did they at last?
 How were they hindered on their second return from Egypt?
 What followed Joseph's making himself known to his brethren?
 What land was assigned to Joseph's family? What is meant by Goshen? How long did Jacob live in Egypt?
 What was his age at death? How many sons had Joseph? and what were their names? What was the last act of Jacob?
 What was his last command?
 How did Joseph preserve his father's body?
 In how many days was the body embalmed?
 Where was Jacob buried? Who went with Joseph?
 What did the Canaanites call the place of mourning?
 What is the meaning of Abel? And of Mizraim?
 What did Joseph's brethren fear when Jacob was dead?
 What promise did they make to Joseph before his death?
 What was the date of Joseph's death?
 How old was he? and what was done with his body?
 Of whom did Jacob speak on his death-bed?

CHAPTER VII.

EXODUS.

THE book of Exodus is a recital of the trials and oppressions of the Hebrew people under another Pharaoh, "who knew not Joseph," and their deliverance.

The meaning of Exodus is *passage out of*, from the Greek ἐξ out, and ὁδός, a way.

This book contains forty chapters, and ranges over
 8—2

a period of time from B.C. 1706 to B.C. 1490, two hundred and sixteen years.

It consists of three great divisions, including :

I. The deliverance of the Hebrews from their oppressors with the many wonderful events attendant thereon. Ch. i. to xv.

II. The wanderings of Israel in the desert, and their miraculous preservation by the mighty power of God. Ch. xvi. to xviii.

III. The giving of the Law, and the establishment of a code of ceremonial regulations for worship in the Tabernacle.

MOSES AND THE EXODUS.

Israel oppressed.—After the death of Joseph, the Israelites multiplied greatly, until another king arose “who knew not Joseph.”

Fearing that this people might become troublesome neighbours, he oppressed them with hard bondage, and at length ordered that all male children should be destroyed at their birth.

Moses Born.—*Amram*, a Levite, and his wife, *Jochbed*, had a son born at this time ; his mother hid him as long as possible, and then placed him in a basket of rushes, covered with bitumen, or pitch, and laid it in the rushes on the bank of the Nile.

Pharaoh's daughter going down with her maidens to bathe, saw it, and took the child, whom she called *Moses*, i.e., drawn out, and had him educated as her own son in all the learning of the Egyptians.

When forty years old, Moses leaves the court, and goes among his own people, he sees their oppression, and kills an Egyptian, who is illusing a Hebrew.

Being obliged to flee to avoid the punishment, he goes into the wilderness of Midian, where, having assisted some maidens to water their flock, he is

kindly received by Raguel, or *Jethro*, the priest of Midian, who employs him as shepherd, and gives him his daughter *Zipporah* for a wife. He remains there forty years, until he is eighty years old.

Moses appointed.—While Moses is watching his flocks in Mount Horeb, God appears to him, and commands him, out of a burning bush, to go to Egypt, and lead out the people.

Moses pleads his inability to do so great a thing, and the Lord encourages him by His word and by miracle to go; He also tells Moses that *Aaron*, his elder brother, shall be with him as speaker.

In their first appeal to Pharaoh, they seem to do more harm than good to the oppressed Israelites, as the king commands that they shall make the same number of bricks, but shall procure straw for themselves, which vastly increases their toil, as they have to scatter through all Egypt to gather stubble instead of straw.

Then Moses and Aaron go a second time, when Aaron's rod is turned into a serpent; the magicians of Egypt are also permitted to do the same with their rods, but the rod of Aaron swallows up the rods of the magicians.

The Plagues of Egypt.—Then follows a series of terrible calamities upon the hard-hearted king and his people, which were directed more particularly against their gross system of idolatry. They worshipped the river *Nile*, as the great fertilizer of their country, and frogs were held sacred to *Osiris*, one of their deities. The river was turned into blood, and the reptiles became a nuisance in their houses. Cattle were held sacred, and *Apis*, their chief deity, was worshipped under the form of a bull. The other plagues were similarly opposed to their national tastes or superstitions; boils on man; a dreadful cattle disease;

rain; hail, and lightning, destroying their barley and flax; the devouring locust; the thick darkness; and most terrible of all, the first-born dead in every house. By such chastisements, the haughty Pharaoh was at last compelled to send away the Israelites in haste.

The Passover.—The evening before this event, the Israelites were occupied at the feast of the passover, which they had been commanded to keep, and to sprinkle blood on their door posts, that the angel of death might pass over them.

The number who left Egypt being stated at six hundred thousand men, it is estimated that there must have been more than two millions of people. Their departure is dated about 1492, B.C.

The Red Sea divided.—They had only just left Egypt when the proud king determined to follow them; but God wrought a wondrous miracle to save them, and while the Egyptians were destroyed in the Red Sea, Miriam, the prophetess, the sister of Moses and Aaron, rejoiced, and led the song of triumph of the delivered Israelites. Their resting places were—*Succoth*, *Etham*, and *Pihahiroth*, they were led from *Etham* onwards by a pillar of fire at night, and a pillar of cloud by day, to guide them in their course. The place of their crossing is believed to be a few miles south of Suez, the arm of the Red Sea which is called the Gulf of Suez.

EXERCISES ON EXODUS, CH. I.—XV.

How did the new Pharaoh treat the Israelites?

What did he fear? How were the Israelites oppressed?

What was to be done with their infant sons? Of what tribe was Moses? Describe the circumstances of his infancy?

How was he driven from Egypt? Whither did he go?

How was he employed in Midian? What strange sight did he see? What commission did he receive?

Why was he unwilling to go? Who was appointed to aid him?

How was their mission proved? How did Pharaoh receive them?

How were the people treated? The ages of Moses and Aaron at that time. How many plagues were there?

What was the first plague? Why was the Nile so highly valued?

What were the second and third plagues? In which did the magicians succeed?

What were the fifth and sixth plagues?

How were the Israelites favoured?

What was the last great plague? How were the Israelites protected? How were they occupied the previous evening?

Of how many men did Israel consist?

The total estimated number? How long had they been in Egypt?

Give the probable dates. What event followed their departure?

How were they guided? Who led the song of triumph?

Where did they probably cross?

CHAPTER VIII.

JOURNEYING OF THE ISRAELITES.

The Desert of Sinai.—From the shore of the Red Sea, Moses led the people of Israel through the desert of Shur southward toward the desert of Sinai, which lies between the two branches of the Red Sea, and is a rocky and barren region.

At their first encampment at *Marah* the water was bitter, until it was healed miraculously by Moses, who cast a branch of a tree into it.

Modern travellers say, that the Arabs still warn them not to drink the waters at that place, as they are *Murr*, that is bitter.

Elim.—They next encamped at *Elim*, where were twelve fountains or wells and many palm trees, and after a stay of some time, they passed on to the desert of Sin, where, provisions falling short, they murmured against their leaders, and wished themselves back in Egypt.

Manna Sent.—Here the Lord supplies them with

manna, and with quails. The manna was to be gathered every day except on the Sabbath, and not to be kept until the next day. It was a small round thing like coriander seed. Some gathered enough to keep until the next day, but, except on the Sabbath day, it bred worms and stank.

Rephidim. — At *Rephidim*, they again murmur and rebel, on account of the want of water; at the command of God, Moses strikes the rock in Horeb and water gushes out to supply their wants. Moses called the place *Massah*, temptation, and *Meribah*, strife or bitter contention.

The Amalekites.—At *Rephidim* their passage is opposed by the Amalekites, who attack them in force. Moses appoints *Joshua* to command a chosen band; and while Moses, Aaron, and Hur go up the mountain to pray, Joshua attacks the enemy, and so long as Moses stretched out his hand with the rod in it, he defeated them. To enable Moses to keep the rod stretched out, they seated him on a stone, and Aaron and Hur held up his hands on either side.

These Amalekites were probably the descendants of Esau.

Mount Sinai.—Three months after leaving Egypt, they came to Sinai, where Moses had seen the vision of the burning bush, and whither God had commanded him to lead Israel.

While at *Rephidim*, Jethro, the father-in-law of Moses, came to the camp of Israel, with Zipporah, his wife, and his two sons, *Gershom* and *Eliezer*. He was kindly received by Moses and the Jewish Elders, who unite in a sacrifice and feast in his honour.

The next day he noticed that Moses judged the people from morning until night, without assistance; at his advice, Moses appoints judges of small causes,

called "rulers of thousands, of hundreds, of fifties, and of tens."

The Giving of the Law.—From Rephidim the people advanced to Mount Sinai. And the Lord commanded Moses to say unto the people: Thus saith the Lord, "Ye have seen what I did unto the Egyptians, and how I bare you, as on eagles' wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me, a kingdom of priests, and a holy nation." And all the people answered together, and said: "All that the Lord hath spoken we will do."

After this he brought forth the people before the Mount to meet Jehovah; and the Mount was filled with fire and smoke; the Lord descended, and the trumpet sounded louder and louder, and God spake to Moses in the hearing of the people.

And when Moses had commanded the people, that they should not break through to come nigh to the mount, the Lord gave to Moses the moral Law, as contained in the *Ten Commandments*.

And the people were so alarmed at that which they had seen and heard, that they entreated that the Lord would not speak to them any more, by such means.

Moses on Mount Sinai.—Therefore the Lord called Moses up into the Mount, he was there for forty days and nights, and the Lord gave him two tables of stone, on which were written by the finger of God, a number of divine precepts and ceremonial laws for the governance of the people in the future.

Of these the most striking, said:

"Whosoever shall strike his father or mother, he shall be put to death."

"Whoso shall have illused his slave shall restore him to liberty."

"Do no wrong to any strangers, for you have been yourselves strangers in Egypt."

"Do not oppress the widow, nor the orphan; for they will complain to the Lord, and He will avenge them."

"If you receive the garment of a poor man, as pledge, return it unto him before night."

"If you see an animal belonging to your enemy fallen under his load, ye shall lift him up, and if he be wandering out of the way, ye shall in any wise lead him back to his master."

"If ye be a judge, beware that ye take no bribe of any one."

"Ye shall not speak evil of your superiors or judges, neither shalt thou revile the princes of the people."

"Ye shall rise up before the hoary head, and honour the face of the old man, and fear thy God; I am Jehovah."

"Thou shalt not defraud, nor rob thy neighbour; the wages of him that is hired shall not remain with thee one day."

"Thou shalt not curse the deaf, nor put a stumbling block before the blind, but shalt fear thy God."

"Just balance and just weights shall ye have."

"Ye shall not sow, nor spread false reports, neither shall ye join with the multitude to do evil."

"Ye shall sow your lands six years, and ye shall gather the fruits, of which ye shall offer me the first fruits; but the seventh year ye shall take nothing of that which the earth shall produce, in order that those who are poor may find wherewith to nourish them; and that which remains shall be for beasts, and for the birds of heaven; ye shall do the same also with your vineyards and oliveyards."

"And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field : thou shalt leave them for the poor and the strangers ; I am the Lord your God."

"Three times thou shalt keep a feast unto me, in the year." The feast of unleavened bread (Passover), the feast of harvest, and the feast of ingathering, which is in the end of the year.

"Three times in the year, all thy males shall appear before the Lord God."

The Tabernacle.—And while Moses was on the Mount, the Lord instructed him respecting the erection and furnishing of a Tabernacle or Tent of Worship; the setting apart of Aaron to the high priesthood; the various sacrifices, and the altars.

Moreover, the Lord said unto Moses, "See I have appointed by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah, and I have filled him with the spirit of God, in wisdom and understanding, in knowledge, and in all manner of workmanship."

"And behold I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan."

The Golden Calf.—But when the people saw that Moses delayed to come down, they desired Aaron to make them gods to go before them. And Aaron told them to break off their golden ornaments, and to bring them to him.

And with these he made a molten calf, and the people worshipped it, and sacrificed to it. And the anger of the Lord grew fierce against them; but Moses besought the Lord to spare them, lest the Egyptians should say that He had brought them into the wilderness, to slay them on the mountains.

And Moses went down, and when he saw the people dancing before the idol, he was very angry, and he threw down the tables of stone, and broke them be-

neath the Mount. And he took the calf, and burnt it, and ground it to powder, and strewed it on water, and made the people drink of the water. And he ordered the Levites to slay the most guilty, and they slew three thousand of their brethren.

And after these things, the Lord descended in a cloud, and talked with Moses, and when the people saw the cloud descend, as each man stood at his tent door, he bowed and worshipped the Lord.

And Moses went up into the Mount a second time, and the Lord wrote again the commandments and ordinances, which had been written on the tables which were broken.

The Tabernacle made.—And Moses called Bezaleel and Aholiab, and instructed them as to the works which God had chosen them to perform.

They were to make seven articles: the Tabernacle; the ark of the covenant; the golden candlestick; the table of shewbread; the altar of incense; the altar of sacrifices; and the brazen laver.

The Tabernacle was really a portable temple; it was a tent of precious stuff, thirty cubits long, twelve cubits broad, and ten cubits high. It was covered with four coverings: the first of fine linen, richly embroidered, and of blue, purple, and scarlet colours; the second of goats' hair; the third of rams' skins dyed red; and the fourth of badgers' skins.

Its Form and Size.—The whole was enclosed in an oblong boundary of one hundred cubits long and fifty cubits broad. One cubit was about twenty-one inches of our measure. And they made an ark of acacia wood, two and a half cubits long, one and a half broad, and one and a half deep, plated with gold within and without; with a lid of pure gold called the mercy seat, and at each end a golden cherub with outstretched wings.

And for these things, the people willingly offered of their goods, so that Moses found it necessary to stay their offering more. And they placed in the ark the two tables of stone, and a golden pot of the manna, which was sent.

The tabernacle, and all its furniture, was finished one year after the Exodus, and on the *first day* of the *second year* it was dedicated. And Moses dedicated Aaron and his sons to the priesthood, and fire came out from the Lord and consumed the sacrifice which they had placed on the altar.

A cloud of glory covered the Tabernacle as soon as it was set up.

And when the people saw the glory of the Lord, they bowed themselves and worshipped. The people had willingly given of their substance to make the tabernacle.

EXERCISES ON CHAPTER VIII.

What was the first trial of the Israelites on entering the wilderness? How did they behave?

How did Moses cure the bitter waters?

What covenant did God make with them on the occasion?

What was remarkable of Elim?

What occurred in the wilderness of Sin?

What provision was made for their sustenance? Describe the manna. When was it to be gathered?

On what day omitted? How long did manna fall?

What memorial of it was preserved?

What occurred at Rephidim? Who were the Amalekites?

Under what circumstances were they defeated? Who wrote a memorial of it? Who came to visit Moses at Rephidim?

What advice did he give him?

How long were the people reaching Sinai? What occurred there?

Who were called unto the Mount with Moses? How long was Moses there? What directions were given to him there?

Who were chosen to do the work?

What did the people during Moses's absence? What became of the golden calf? How were the idolaters punished?

What was done with the Tabernacle? How was God's presence made known to Israel? Who made the second tables? Who helped to furnish the Tabernacle? What was the size of the Tabernacle? Describe the ark. What figures were placed above it? Who were anointed to be priests? What was always over the Tabernacle?

CHAPTER IX.

LEVITICUS.

THE third book of the Pentateuch contains twenty-seven chapters, which are devoted almost entirely to minute descriptions and regulations in connection with the mode of worship.

Chapters i. to viii. are solely occupied with the various sacrifices.

Chapters viii. and ix. refer to the consecration of Aaron and his sons.

Chapter x. to the sin and dreadful death of Nadab and Abihu.

Chapters xi. to xxii. The list of animals which may or may not be eaten; with various purifications and ceremonies.

Chapters xxiii. to the End, are occupied by the appointment of the great feasts, and days of special rejoicing or humiliation.

The whole book abounds in precepts of wisdom and benevolence, which prove its Divine origin, and which are not found elsewhere.

The Priesthood.—The tribe of Levi was chosen for the special service of the Tabernacle, and of worship generally among the people. The family of Aaron alone was to furnish the high priest, and the other Levites were to have charge of the vessels used in

worship; to open and close, to clean and guard the House of Worship, whether tabernacle, temple, or synagogue, and to be the singers and musicians engaged in the services.

Aaron divinely appointed.—Now Aaron lifted up his hand toward the people, and blessed them, after he had offered the sacrifices.

And Moses and Aaron went into the tabernacle of the congregation, and they came out and blessed the people, and the glory of the Lord appeared to all the people.

And there came out a fire from before the Lord, and consumed the burnt offering, and when the people saw it, they shouted and fell on their faces.

Nadab and Abihu.—Now Nadab and Abihu, the eldest sons of Aaron, took each of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not.

And there went out fire from before the Lord, and devoured them, and they died before the Lord.

And the Lord said unto Aaron, and to his sons Eleazar and Ithamar, who were left alive, "Ye shall not mourn for your brethren. Uncover not your heads, nor rend your clothes, lest ye die."

And the Lord said to them, "Do not drink wine, nor strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die."

Clean and Unclean Animals.—Among the animals which were to be considered clean, are all those quadrupeds which divide the hoof and chew the cud, all the ruminants, all fish with fins and scales, all birds except those of prey, namely, the eagle, vulture, hawk, owl, stork, pelicans, and other water birds which feed on fish and reptiles. In these and similar prohibitions,

we see plainly that the Jews were allowed abundant choice of animal food, and only forbidden to eat what was likely to do them harm.

Leprosy.—Very minute directions are given with respect to leprosy. Men who had the least sign of eruption in the skin, were to show themselves to the priest, and he was to decide after seven days whether it was leprosy. The leper was to be sent out of the camp, and to dwell apart from the people until the disease was healed. Moreover, he should wear a covering over the upper lip, and cry Unclean! Unclean! lest any one should touch him and become leprous by the contact.

Special Sacrifices.—In addition to the various sacrifices and offerings by individual persons, the following public ceremonials were to be observed by the Jewish people.

1. *The Daily Sacrifice.*—Two lambs were offered daily in the tabernacle, one at nine o'clock in the morning for the sins of the night, and the other at three o'clock in the day for the sins of the day.

2. *The Weekly Sacrifice,* which consisted of two lambs, similar to the daily sacrifice, but in addition thereto.

3. *The Monthly Sacrifice.*—This consisted of two young bullocks, a ram, and seven yearling lambs, which were offered with the sound of trumpets at the time of the new moon.

4. *The Yearly Sacrifices.*—These were offered at the feast of the *Passover*; *Pentecost*, or the feast of weeks, fifty days after the passover; the feast of *Tabernacles* held in the middle of September, when the people lived in tents eight days. The last was also called the feast of *Ingathering*.

5. The feast of *Trumpets*, was held on the first and

second days of September, because then the Jewish civil year began.

6. The last, and most solemn of all, was the *Great day of Atonement*, or *Fast of Expiation*, which was held on the *tenth* of September. This was the only day in the year when the high priest was permitted to enter the inner sanctuary, the holy of holies.

On this day *fifteen* victims were offered, including the daily lambs. The high priest offered a *bullock* and a ram for the sins of himself and the priests of his family; two *goats* for the sins of the congregation, one of which was slain, and one chosen by lot to be the *scapegoat*. The latter was led out, and set free in the wilderness, when the high priest had confessed over its head the sins of the whole Jewish people. In the evening two rams were offered.

After the slaying of the goat, the high priest entered the Holy of Holies, and sprinkled some of the blood on the mercy seat, while the people waited outside in silent worship until he returned.

They were dismissed with blessings at the close of the day.

The Sabbatical Year.—Every seventh year was to be a year of rest to the land, during which it was to lie untilled, and all who chose were to eat of that which grew of its own accord. God promised that he would give a double crop every sixth year, to make up to the people what they might otherwise lose. This was also to be a year of release from debt and from slavery between the children of Israel.

The Year of Jubilee.—This occurred every fiftieth year, and commenced on the Great day of Atonement. It was a year of rest to the land; all lands returned to their original owners; all debts were cancelled; all slaves set free, and liberty was proclaimed throughout all the land unto the inhabitants thereof.

EXERCISES ON LEVITICUS.

What sad event happened to Nadab and Abihu? For what offence? Who were to bury them?
Who were forbidden to mourn? What was prohibited to the priests on duty? Under what penalty?
What class of animals was permitted to be eaten?
What disease is particularly mentioned? Who was to attempt its cure? How was the leper to be distinguished?
Where must he live? What animal should Aaron offer for himself? What was the scapegoat?
What became of the scapegoat? What did he carry with him?
Name the principal feasts? When was the passover to be held? Of what was it a memorial?
How was the feast of Tabernacles to be kept?
When was the great Jubilee to be held?
Name some of its advantages? What was the sabbath of the *land*? How often was it observed?

CHAPTER X.

NUMBERS.

THE *Fourth* book of the Bible contains an account of the number, wanderings, and trials of the Hebrews in the wilderness.

It extends over a period of about thirty-eight years, and contains thirty-six chapters, divided into five chief sections.

Chapters i. to iii. relate the numbering of the people, and the marshalling them in marching and encamping order. These were found to be more than six hundred thousand men able to bear arms. Judah, Issachar, and Zebulun were to be *eastward* in the camp; Reuben, Simeon, and Gad in the *south*; Ephraim, Manasseh, and Benjamin in the *west*; Dan, Asher, and Naphtali in the *north*.

Chapters iv. to x. describe the appointment and consecration of the Levites, and the ceremonies which accompanied the setting up of the finished tabernacle. The sons of *Kohath* were to take down the coverings of the tabernacle; the sons of *Gershom* to carry them, while the sons of *Merar* were to carry the woodwork and cordage.

Chapters xi. to xxi. relate the events which occurred on the march from Mount Sinai to the country of the Moabites.

Chapter xxii. to the end relate sundry events which happened there.

The Bright Cloud.—Henceforth a bright cloud always covered the Tabernacle; it was the token of the presence of Jehovah. When this cloud rose, it was a signal that the camp should be advanced; and the leader said, as the ark was removed: "Rise up, O Lord, and let thine enemies be scattered; and let them that hate thee flee before thee." When the cloud rested, the people encamped and Moses exclaimed: "Return, O Lord, unto the many thousands of Israel."

The Burning at Taberah.—Now the people murmured during the painful march from Sinai at Taberah, and the Lord sent fire among them, and consumed them. Yet some complained again, and said: "Who shall give us flesh to eat?" And Moses was angry and distressed, and entreated the Lord rather to kill him than to allow him to bear so great a burden alone.

And the Lord was angry with the people who murmured; and he sent quails in vast numbers into the camp, and while the people were eating the quails, the Lord smote them with a great plague. And the place was named *Kibroth-hattuvah*, the grave of them that lusted.

And at Hazeroth, Aaron and Miriam spake against Moses, because of his Ethiopian wife. And the Lord

was angry, and he smote Miriam, the sister of Moses, with leprosy ; but at the earnest prayer of Moses, she is healed of the leprosy, but is commanded to be shut out of the camp for seven days.

And after this the Lord appointed seventy men of the elders of Israel to help Moses to bear the burden of so great a people, and to be leaders and judges of sections of the people.

The Twelve Spies Sent.—And the camp was removed from Hazeroth to Kadesh Barnea, in the wilderness of Paran. And at the command of Jehovah, Moses sent twelve men, one from each tribe, to spy out the land of Canaan.

At the end of forty days they return to Kadesh, and all, except *Caleb*, the son of Jephunneh, and *Joshua*, the son of Nun, bring back an evil report of the land.

And they said, "We came unto the land whither thou sentest us, and surely it floweth with milk and honey, and this is the fruit of it." And they showed the cluster of grapes cut from the valley of Eshcol, and other fruits which they had brought.

But they said, "The people be strong that dwell in the land, and the cities are walled and very great : and moreover, we saw giants, the children of Anak there, and we were in our own sight as grasshoppers, and so we were in theirs."

And when Caleb and Joshua said to Moses, "Let us go up at once, we are well able to overcome them," the people were ready to stone them with stones.

Then the anger of the Lord was very great, at the want of courage and faith on the part of a people for whom he had done so much ; and he said unto Moses, "How long shall this people provoke me, and how long will it be ere they believe me, for all the signs which I have shewed among them." "I will smite them with the pestilence, and disinherit them, and I

will make of thee a greater and mightier nation than they."

The People turned back.—Then Moses entreated the Lord to have mercy upon the people lest the heathen should say he had been *unable* to carry them into Canaan. And the Lord heard Moses, and spared their lives.

But He said, "Surely they shall not see the land, which I swore unto their fathers. After the number of days which they searched the land, so many years shall they wander, until all their carcases have fallen in this wilderness. To-morrow turn you, and get you into the wilderness, by the way of the Red Sea."

Then the ten spies who had brought the evil report were smitten, and died before the Lord, and the people mourned greatly.

Then they resolved to go up into the land which was before them, but the Lord would not go with them, and they were smitten by the Amalekites, and discomfited even unto Hormah.

Korah, Dathan, and Abiram, B.C. 1471.—And after these things, Korah, the chief of the Kohathites; Dathan and Abiram, the sons of Eliab and On; elders of the tribe of Reuben, with two hundred and fifty chief men of Israel, arose against Moses and Aaron; and they said, "Ye take too much upon you."

And the next day, at the request of Moses, the rebellious princes took censers, and went before the Lord to offer incense.

And the Lord said to Moses and Aaron, "Separate yourselves from among this congregation, that I may consume them in a moment."

And they fell on their faces before the Lord and said, "Shall one man sin, and wilt thou be wrath with all the congregation?"

Then the Lord caused the earth to open, and to

swallow up Korah, Dathan, and Abiram, with their families and tents, and all that they had. Moreover, the Lord sent out fire, which destroyed the two hundred and fifty rebellious men.

And after this, the people again rebelled against Moses. And the Lord sent a plague among them, which destroyed fourteen thousand seven hundred people, and it was only stayed when Moses and Aaron made an atonement for the people, and stood between the living and the dead.

The Rod that Budded.—Then the Lord said to Moses, take twelve rods, and write the name of each tribe upon the rod, and lay them up before the Lord in the tabernacle of witness. And they did so, and the next day the rod of Aaron had budded and blossomed, and yielded almonds. And the Lord commanded the rod of Aaron to be placed in the holy of holies, as a testimony against the rebels, and as a standing memorial of his appointment of Aaron as high priest.

Death of Miriam.—And after many days the children of Israel came again into the wilderness of Sin, and abode in Kadesh, and *Miriam* died and was buried there, B.C. 1453.

And the people murmured there for water, and Moses and Aaron being angry, Moses struck the rock twice, and water came out abundantly.

And the Lord said unto Moses and Aaron, "Because ye believed me not to sanctify me in the eyes of the children of Israel, ye shall not bring this congregation into the land which I have given them."

And the place was called the water of *Meribah*, or strife, "because the people strove there with the Lord, and He was sanctified in them."

Journey from Kadesh.—Then Moses sent from Kadesh to the king of Edom for permission to pass through his country, but he refused. So they jour-

neyed on until they came to Mount Hor, and there Moses, Aaron, and Eleazar the eldest son of Aaron, went up into the Mount. And Aaron died there, and Eleazar was made high priest in his stead. And the people mourned for Aaron thirty days.

Then Arad, king of the Canaanites of the south, came against them and took some prisoners, but was afterwards entirely defeated at Hormah.

The Brazen Serpent.—Now the way being wearisome, the people murmured; and the Lord sent fiery serpents among them, and many were bitten and died. And when Moses cried unto God for them, He commanded him to make a serpent of brass and put it upon a pole, and all of those bitten ones who looked at it were healed. Our Saviour refers to this fact in the third chapter of the Gospel of St. John.

Wars and Idolatry of Israel.—And after this, the people smote Sihon, king of the Amorites, at Jahaz, and took his lands from the river Arnon to the river Jabbok.

They smote also Og, the king of Bashan, at the battle of Edrei.

And they passed on, and pitched on the plains of Moab, and Balak, king of Moab, sent for Balaam to curse the people, but as often as he came to curse, the Lord commanded him to bless them.

Then Balaam advised the Moabites to weaken the Israelites, by leading them into sin; and, by means of the women of Moab and of Midian, they were led into idolatry, and worshipped Baal-peor.

Then the Lord commanded to slay all who had worshipped the idol. And Phinehas, the son of Eleazar, the priest, killed Zimri, a prince of the tribe of Simeon, who had brought a woman of Midian, named Cozbi, into the camp of Israel.

Moreover, the Lord destroyed twenty-four thousand of the people by a plague.

Numbering of Israel.—And the Lord commanded Moses to number the people; and afterwards Moses went up into Mount Abarim (B.C. 1451) that he might look over the promised land before he died.

Moreover, he commanded that *Joshua*, the son of Nun, should be dedicated before all the congregation as the successor of Moses, and leader of the people into their inheritance.

The Midianites punished.—After this, the Lord commanded Moses to punish the Midianites for their evil designs against the children of Israel.

And he sent twelve thousand men, a thousand from each tribe; and they slew the five kings of Midian, and Balaam, the son of Beor, and a great number of their enemies, and returned with immense spoil.

And there was not a man of the Hebrew army missing, so the officers brought all the golden ornaments and jewels, and presented them to Eleazar, as an oblation to the Lord.

First Settlement.—Then the tribes of Reuben and Gad desired Moses to give them possessions on the east of Jordan, in the land of Moab and Gilead, because they had very many cattle, and that country was well suited for pasture.

And they said that they would still go onward with their brethren, to fight against the Canaanites.

So Moses gave unto them and to the half tribe of Manasseh, the lands which they had taken from Sihon, king of the Amorites, and Og, king of Bashan.

Levite Cities.—And the Lord commanded Moses, concerning the tribe of Levi, that when the people of Israel should have taken possession of their inheritance, they should give to the Levites *forty-eight cities*, of which *six* should be cities of refuge, three on each side of Jordan, to which any one might flee who had, without malicious intent, killed any man.

EXERCISES ON NUMBERS.

Give the number of the able men of Israel. What tribe was left out of the list? How were they to be occupied? Which tribes were to march on the east of the camp? On the south? Which tribe contained the greatest number? Which the least? Name the two eldest sons of Aaron. What happened to them? Name the three sons of Levi. Which had charge of the wood of the tabernacle? What was the duty of the Kohathites? And of the Gershonites? For what food did the Hebrews wish at Taberah? Against whom did they complain? What food was sent them? How long did the quails last? How did God appoint assistants for Moses? Who was his chief servant? What relatives of Moses spake against him? What happened to Miriam? On leaving Hazeroth where did they pitch? What command was given to Moses? How many spies were appointed? Which way did they go? What ancient city did they visit? How long were they absent? What did they bring with them? What was their report? How many were afraid? Which of them were willing to go forward? What did the people propose to do? Against whom did they murmur? What happened to the timid spies? Who interceded for the people? What argument did Moses use? What was the sentence? Who were to be allowed to enter Canaan? Which of the Elders rebelled against Moses and Aaron? With how many persons? What was their punishment? How was the high priesthood settled in the family of Aaron? What events occurred at Kadesh? How did Moses offend God? To whom did Moses send from Kadesh? How did the king of Edom behave? Whither did they journey from Kadesh? What happened at Mount Hor? What enemies withstood the Hebrews? Where did the people murmur, and why? How were the bitten persons healed? Name any person who refers to this serpent. In what Gospel? What river was the boundary of Moab? With whom did the Israelites fight at the battles of Jahaz and Edrei? Who was king of Moab at the time? To whom did he send? Why did not Balaam curse the Hebrews? What did he do to them? Why did Moses go up to Mount Abarim? Who did Moses appoint to be his successor. How many cities were appointed for the Levites?

CHAPTER XI.

Deuteronomy signifies the second law, and is so called because it contains a repetition of the Divine precepts contained in the previous books, and sundry histories for the encouragement of the people of Israel, who did not hear it when first uttered, being too young at the time.

It contains thirty-four chapters ; the first four contain a review of their past history, and of the wonders which God had performed ; the next twenty comprise a repetition of the law and general ordinances from which the book derives its name.

The remainder of the book abounds with solemn and earnest exhortations to obedience and faith, and the farewell address of Moses the great lawgiver, who was about to be taken to heaven.

The Cities of Refuge.—Now Moses appointed three cities of refuge east of Jordan ; *Bezer* for the tribe of Reuben, *Ramoth-Gilead* for the tribe of Gad, and *Golan*, in Bashan, for Manasseh.

Moses especially warned the people that they should make no *marriages* with any of the heathen people with whom they came into contact, either as friends or enemies, “lest they turn away thy sons from following the Lord, and His anger be kindled against you.”

“Ye shall *destroy their altars*, and *break down their images*, and cut down their *groves*, and burn their *graven images* with fire.”

Also Moses said : “Ye shall lay up these my words in your heart, and in your soul ;” “and ye shall teach them to your children.”

"And thou shalt not plant any groves of trees near unto the altar of the Lord, neither shalt thou set up any image."

A Saviour promised.—Moreover, in the spirit of prophesy, he said: "A *prophet* shall the Lord your God raise up unto you, of thy brethren, like unto me, unto him shall ye hearken."

"And when ye shall pass over Jordan, thou shalt set thee up great stones, and thou shalt write upon them *all the words of this law.*"

"Ye shall set up these stones in Mount Ebal, and write upon them plainly all the words of this law."

After having read these precepts and exhortations, in the hearing of the people, he gave the book or scroll to the Levites, who bore the ark of the covenant, and to the elders of Israel. And he said unto them, "At the end of every seven years, in the solemnity of the year of release, in the feast of Tabernacles, when the children of Israel shall assemble before the Lord, in the place which he shall choose, the men and women, and the children, and the strangers that are in your towns, *ye shall read this law* before all Israel, in their hearing; that they may hear, and learn, and fear the Lord your God, as long as ye live in the land."

Moses dies.—And Moses went up from the plain of Moab to Mount Nebo in the range of Abarim, on the top of Pisgah, or *the Hill*, opposite Jericho; and the Lord shewed him the Promised Land, but he was not allowed to enter it, as he had struck the rock in unbelief.

Then Moses died in the plain of Moab, aged one hundred and twenty years, and the Lord buried him, but no man knoweth of his sepulchre, B.C. 1451. And the people mourned for Moses *thirty days*.

EXERCISES ON DEUTERONOMY.

What is meant by Deuteronomy? Why was a repetition necessary? What is contained in the first section?
And from the fifth to the twenty-fifth chapters? Against what crimes did Moses especially warn the people of Israel?
Which were the cities of refuge east of the Jordan?
How were the precepts of the law to be kept in remembrance?
Where were they to be set up? And in what manner?
To whom did Moses entrust the book of the law?
When was the law to be publicly read? How often?
What remarkable prophecy was uttered by Moses?
Whence did Moses see the promised land?
Why was he not permitted to enter it?
In what range was Mount Nebo? What is meant by Pisgah?
What happened then to Moses? How old was he?
Where was he buried? How long did the people mourn?

CHAPTER XII.

JOSHUA.

THIS is the first of twelve historical books, which extend over a period of one thousand and thirty-one years, from B.C. 1451 to 420.

There were fourteen Judges, who ruled during about four hundred years, until the appointment of Saul as king.

The book of JOSHUA contains a history of the chief events in the Hebrew history, during twenty-six years, under the guidance of Joshua.

It contains twenty-four chapters, the first section of which relate the conquest of Canaan, in eleven chapters; the second eleven describe the division of the lands among the eleven tribes; and the remainder contain the farewell addresses and exhortations of Joshua, before his death.

Joshua appointed Leader.—Now after the death of Moses, the Lord said unto Joshua: "Moses, my servant, is dead; now, therefore, arise, go over this Jordan, thou, and all this people, unto the land which I do give them." "There shall not any man be able to stand before thee, all the days of thy life; as I was with Moses, so will I be with thee; I will not fail thee, nor forsake thee."

"Be strong, and of good courage; for the Lord thy God is with thee, whithersoever thou goest."

Then Joshua commanded the people to prepare food; for in three days they would advance to take possession of the land. And he called on Gad and Reuben to be ready, and they willingly obeyed.

The Spies.—And he sent two spies from Shittim to spy out Jericho, who were received by Rahab, one of the women who dwelt there, in a house built on the wall. And when the king of Jericho sent for these messengers, she hid them under flax on the flat roof of her house, and they swore to spare her and her household when Jericho was taken.

And the spies reported that the hearts of the people melted with fear of the coming invaders; and Joshua commanded an immediate advance.

Jordan divided.—The Jordan was then overflowed, so that the people could not cross, but he ordered the priests to advance with the ark unto the brink of the river.

And as the feet of them that carried the ark were dipped in the brink of the river, the waters divided, and allowed the host of Israel to cross, while those that bare the ark, stood firm in the midst on dry ground. B.C. 1451.

And forty thousand men of Reuben, Gad, and Manasseh, passed over in advance, fully prepared for war, leaving their families and property behind.

Thus the Lord magnified Joshua, in the sight of all the people.

Manna ceases.—And they came to Gilgal, and they set up twelve stones as a memorial of their wonderful passage; and afterwards all the males were circumcised, and they kept the passover on the fourteenth day of the month, in the plain of Jericho.

And the next day after the passover, the people did eat the old corn of the land, and the manna ceased to appear.

Jericho taken.—Now Jericho was strictly shut up, and Joshua besieged it. And the Lord commanded their army to go round it six days, once each day, and on the seventh day seven times.

At the end of the seventh day's procession, the priests were to blow with rams' horns, and the people to shout, and the walls should fall down flat, so that nothing would hinder their taking the city. And it was so, and the people were destroyed, except Rahab and her household, as the spies had promised.

Ai and Achan's offence.—The next place besieged was *Ai*, north-west of Jericho, but the Israelites were repulsed. In the deepest sorrow and surprise, Joshua casts himself down before the Lord, to bewail this misfortune.

Being informed that the sin of private plunder among the people was the cause of it, lots were cast to discover the offender; Achan of the tribe of Judah was taken, and confessed that he had hidden in his tent, gold, silver, and a rich Babylonish garment.

Achan and his family were stoned to death, as a punishment, and their property and plunder burned in the valley of Achor.

Ai was soon after taken, and burned; the people put to the sword, and the king hanged on a tree until evening.

The Law written.—Then Joshua built an altar on Mount Ebal, and wrote upon stones a copy of the law of Moses. And he gathered the people half on one side of Mount Gerizim, and half on the other, and there he read to them all the words which Moses had written so that all might hear the word of the Lord, as Moses had commanded. Deut. xxxi. 11.

The Gibeonites.—Now the hearts of the people of Canaan melted with fear, because of the destruction of Jericho and Ai.

And they gathered themselves together, to fight with Joshua.

But the men of Gibeon were afraid, and they endeavoured by cunning to save themselves alive. They took old clothes, clouted shoes, mouldy bread, and old wine bottles, and presented themselves to Joshua as ambassadors from a far distant country.

As such, Joshua, and the princes of the congregation, made a league with them, and a treaty of peace. Three days after, they learned that the Gibeonites inhabited the neighbouring cities of Gibeon, Chephirah, Beeroth, and Kirjath-jearim.

“And Joshua made them hewers of wood, and drawers of water, for the congregation, and the altar of the Lord, unto this day.”

Gibeon besieged.—Then the five kings of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon, gathered their armies together and laid siege to Gibeon, because the Gibeonites had made a treaty with Joshua.

And the men of Gibeon sent to ask help of Joshua, and he went up from Gilgal, and fell upon them by night suddenly; he utterly defeated them, and killed the five kings, who had taken refuge in a cave at Makkedah.

And while the Israelites were pursuing, the Lord

sent great hailstones upon their enemies, and destroyed many of them.

And Joshua commanded the sun and moon to stand still on that day, and they did so, until the enemy were entirely destroyed.

After this, Joshua took Makkedah, Libnah, Lachish, Eglon, Hebron, Debir, and all the cities of the south and south-east, and returned to Gilgal with very much spoil.

The Anakim destroyed.—Then the kings of the north gathered together against Joshua, and Jabin, king of Hazor, became their leader. But they were defeated, with great slaughter, at the waters of Merom, in Galilee; and all their cities were taken and destroyed. Thirty-one kings and cities, besides those of Sihon and Og, which Moses had destroyed.

And Joshua cut off the Anakim, the sons of Anak the giant, of whom the spies had been so much afraid, and destroyed all the walled cities, and there were no Anakim left, except in Gaza, in Gath, and in Ashdod, on the coast of the Philistines.

So that in about five years, the land had rest from war; B.C. 1446.

Caleb's inheritance.—And Joshua gave to Caleb, the son of Jephunneh, the city of Hebron and the hill district around, as Moses had said unto him.

And Caleb was eighty-five years old, and he was as strong as when Moses sent him to spy the land.

And Joshua divided the lands which had been taken, and gave to Judah by lot part of the lands which had been taken; he also defined the boundaries of the tribes of Manasseh, Gad, and Reuben, on the east of Jordan.

The Tabernacle set up.—And after these things, he set up the tabernacle at Shiloh, which was in

the centre of the conquered country, north-east of Gilgal.

The Land surveyed.—Then he chose out three men from each tribe to survey the land, and divided by lot their inheritance, unto the remaining tribes.

The first lot came up for Benjamin; the second for Simeon; the third for Zebulun; the fourth to Issachar; the fifth to Asher; the sixth to Naphtali; and the seventh to Dan.

And when the division was ended, the people gave to Joshua the city which he asked, Timnath-serah, in Mount Ephraim, and he rebuilt it and dwelt there.

Cities of Refuge.—Then they appointed three cities of refuge on this side, that is, on the west side of Jordan: Kedesh in Galilee, north; Shechem in Mount Ephraim, central; and Kirjath-arba, or Hebron, in the south.

Moreover, they gave unto the Levites forty-eight cities with their suburbs, by lot from among the tribes.

“Thus there failed not ought of the good which the Lord had spoken unto the house of Israel; all came to pass.”

The Levites were to have one-tenth of the produce of the lands for religious purposes, and of the cities which had been given to them, thirteen were for the priests.

The tabernacle was set up at Shiloh, in 1444, B.C., and remained there for more than three hundred years, until the ark was taken by the Philistines in the time of Eli.

Reuben, Gad, and Manasseh sent back.—And when the war was ended, and the lands apportioned, Joshua sent back the tribes of Reuben, Gad, and half Manasseh, to their lands on the east side of Jordan, and he blessed them, and said :

"Return with much riches unto your tents, cattle, silver, gold, and brass, or copper, and iron, and very much raiment, and divide the spoil with your brethren."

An altar set up.—And they returned; and when they had crossed the Jordan, they set up a great altar. And when the tribes on this side heard of it, they were angry, and sent Phinehas, the son of Eleazar, the priest, with ten princes to demand the meaning of this altar, for they were afraid of the tendency to idolatry.

But the children of Gad and Reuben said that the altar was built only as a memorial of the goodness of Jehovah to his people; therefore they called it *Ed*, a witness, and the other tribes were satisfied.

Joshua dies.—And after this, Joshua being very old, gathered the tribes, or the heads of tribes together to Shechem, and earnestly exhorted them to continue to live in obedience and faith.

So the people made a covenant of obedience with Joshua.

And Joshua died, being one hundred and ten years old, and they buried him in Timnath-serah, in the border of his inheritance, B.C. 1443.

And they buried the bones of Joseph, which they had brought up from Egypt, in the parcel of ground which Jacob bought of Hamor.

And after this, Eleazar, the son of Aaron, died, and they buried him on a hill in Mount Ephraim.

EXERCISES ON JOSHUA.

Who appeared and spake to Joshua?

What was the extent of the Promised Land?

What encouragement was given to Joshua?

What did the people promise? Whither did Joshua send spies?

Who received them? Why did Rahab shelter them?

How were they concealed? How did the people pass the Jordan? Where was the ark to be placed?

What memorial was raised? With what object?
What vision appeared to Joshua? Near what city was it?
Describe the taking of Jericho? Who was spared in the city?
Which city was attacked next? What happened there?
What crime had Achan committed? What was his fate?
What did Joshua set up when Ai had been taken?
What people sought peace by craft? Describe their plan.
What persons were angry with Gibeon? How did they act?
Name two wonderful circumstances which helped to defeat the
kings. Where was the chief camp of Joshua at this time?
How many kings were thus defeated by the Hebrews?
What place was given to Caleb? Who had formerly lived there?
What was the age of Caleb when he went to spy the land?
What was his age when Joshua gave him his inheritance?
By what method did Joshua divide the lands? Where was the
Tabernacle set up?
What towns east of Jordan were cities of refuge?
What towns west? For what persons were these cities appointed?
By whose command? How many cities were given to the
Levites? Where were they situated?
Which tribes were sent back after the war? What did they
build? How did they explain their reasons for building it?
What was it called? Where did Joshua give his farewell
address to the people? In what tribe is Shechem?
Between what mountains? Whose bones had been brought up
by Israel? Where were they buried?
Who died soon after Joshua? Where was he buried?

CHAPTER XIII.

JUDGES.

B.C. 1441.—The book of Judges contains twenty-one chapters, and relates the history of the Israelites, during a period of about four hundred years.

During a great part of that time, Israel was in a state of confusion, when "every man did what was right in his own eyes."

This book is a sad record of the tendency of the people to gross idolatry, and a monument of the mercy of God, who always had pity on the people, when the oppression of their enemies led them to repentance.

Canaanites left.—When Joshua died, without appointing a successor, the people who were still unsubdued, were allowed to remain so. Consequently the Israelites had idolatrous nations on their borders, and they were quickly drawn aside from following the God of their fathers, and served Baalim and Ashtaroth.

Then God gave them over to their enemies, who held them in hard bondage, and grievously oppressed them.

They said after the death of Joshua: "Who shall lead us to battle against the Canaanites? Who shall be our chief in the war?" And the Lord said: "Judah shall guide you; I have given this land to him."

Renewed Wars.—Judah sought help from Simeon, and they fought against Adoni-bezek, king of the Perizzites. And having defeated him, and destroyed ten thousand of his men, they cut off his thumbs and his great toes; which evil he had inflicted on seventy petty kings, whom he had previously conquered.

But they were unable to expel the Jebusites from Jerusalem; and the people of the cities on the coast, and of the plains, were too strong for them, because they did not fully trust in the Lord, as did Moses and Joshua. Moreover, they made treaties with the heathen.

Bochim.—Now an angel came up from Gilgal to *Bochim*, and said to the people: "I made you to go up out of Egypt, and I said, ye shall make no league with the inhabitants of the land; ye shall throw down their altars, but ye have not obeyed my voice: why

have ye done thus? Wherefore I will not drive them out from before you." And the people wept when they heard this. And they called the place *Bochim*, or weeping.

Mixed Marriages and Idolatry.—Now Israel served the Lord all the days of Joshua, and of the elders that outlived Joshua. But afterwards, they took wives from among the heathen, and gave their daughters to them, and served other gods; they forgot Jehovah their God, and served Baalim and the groves.

Othniel.—Therefore the anger of the Lord was hot against them, and he sold them into the hands of Chushan-rishathaim, king of Mesopotamia, and they served him eight years.

And when they cried unto the Lord, He raised up a deliverer for them, even Othniel, the son-in-law of Caleb, who made war against Debir, and took it, and received Achsah, Caleb's daughter, as a reward for his valour, and he fought with the king of Mesopotamia, and delivered Israel, and they had rest forty years, until Othniel, son of Kenaz, died.

Ehud.—Oppression of Moab.—Then they did evil again in the sight of the Lord by their idolatries, and He raised up Eglon, king of Moab, against them. And Eglon sought aid from Ammon and Amalek, and he smote the Israelites and took Jericho, and ruled them harshly eighteen years.

Then the Lord raised up Ehud, a left-handed man, who sought an interview with Eglon, and killed him with a two-edged dagger.

And he blew the trumpet, and summoned the people, and they smote ten thousand Moabites, and subdued Moab; after which the land had rest eighty years.

Shamgar.—And after him was Shamgar, the son of

Anath, who slew of the Philistines six hundred men with an ox goad, and delivered Israel.

Deborah and Barak, B.C. 1285.—Now Jabin, king of Hazor, subdued Israel, and grievously oppressed them during twenty years, for he had a great army, and nine hundred chariots armed with iron, and over this army a famous general, Sisera, who dwelt in Harosheth.

Now Deborah, a prophetess, the wife of Lapidoth, judged Israel at that time, and she dwelt, or sat in judgment, under a palm tree, between Ramah and Bethel in Mount Ephraim.

Now God had appeared unto Barak, the son of Abinoam, in Kedesh Naphtali, and commanded him to deliver Israel. And Deborah sent for him, and said unto him, "Hath not the Lord God of Israel commanded, saying, Go and draw towards Mount Tabor, and take with thee ten thousand men of the children of Naphtali and Zebulon?"

And Barak said unto her, "If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go."

And she said, "I will surely go with thee."

Heber, son of Jethro.—Now Heber the Kenite, of the children of Hobab, the son of Jethro, had severed himself from his people, and pitched his tent on the plain which is near to Kedesh in Naphtali.

Then Barak gathered his men and went up to Mount Tabor, and Sisera and the army of Jabin attacked them, confident of victory.

But Deborah said to Barak, "Up; for this is the day in which the Lord hath delivered Sisera into thine hand."

Sisera slain.—And the Lord utterly defeated Sisera, and his army fled before Barak, and Sisera fled away on foot, and turned into the tent of Jael, the wife of

Heber, the Kenite. And while he was sleeping there, Jael smote a nail into his forehead, and killed him.

And they pursued the fugitives unto Harosheth, and killed Jabin, king of Hazor. And the land had rest forty years.

Then Deborah and Barak sang a song of triumph and of praise to Jehovah, from which we learn that the Canaanites were opposed by the elements; "the stars or planets fought against them," and the "brook of Kishon swept them away." We learn also that other kings of Canaan had formed a confederacy, of which Jabin, king of Hazor, was the head.

EXERCISES ON CHAPTER XIII.

- What tribe was ordered to go against the Canaanites?
What happened to Adoni-bezek? What did he say on the subject? By whom was Debir taken?
What was the reward of Othniel?
How did the example of the heathen influence the Israelites?
Who came to complain of leagues made with the heathen?
What is meant by Bochim? What heathen nations were left in Palestine? What eastern king conquered the Israelites?
Who was the first judge? From whom did Ehud deliver Israel?
How long did they serve Moab? Who was the third judge?
What is said of Shamgar? Who was Deborah?
Where did she dwell or judge? Whom did Deborah appoint to command the Hebrews? Against what leader?
What became of Sisera? Who were the Kenites thus mentioned?

CHAPTER XIV.

Gideon and the Midianites, B.C. 1252.—And the children of Israel did evil again in the sight of the Lord, and He delivered them into the hands of the Midianites seven years.

And they grievously oppressed them, so that the people made them dens and caves in the mountains, and impoverished them by taking away their corn as soon as it was ripe.

And the children of Israel cried unto the Lord; and the Lord sent a prophet, to warn the people that all this evil had come upon them because they had not obeyed his voice.

Nevertheless, in His great mercy, He raised up a champion for his afflicted people in the person of Gideon, the son of Joash, of the tribe of Manasseh, who dwelt in Ophrah.

Gideon encouraged.—While Gideon was threshing wheat by the wine-press, to hide it from the Midianites, an angel appeared to him, and said, "The Lord is with thee, thou mighty man of valour."

And Gideon said, "Oh my Lord, if the Lord be with us, why then is all this evil befallen us?" And the Lord said that Gideon should save Israel; and he said, "Surely I will be with thee, and thou shalt smite the Midianites as one man."

And as a token of the favour thus bestowed upon Gideon, the angel touched the meal which was prepared for him, and laid upon a rock, and fire came out of the rock and consumed them. And Gideon built an altar there unto the Lord.

Baal's Altar thrown down.—Now Joash and the men of Ophrah were worshippers of Baal, and at the command of God, Gideon threw down the altar of Baal in the night, and with the wood of the grove which he had cut down, he sacrificed his father's bullock.

And the next day the men of Ophrah would have slain Gideon, but his father said, "Will ye plead for Baal? if he be a god, let him plead for himself." And he called him that day Jerub-baal, or '*Let Baal plead.*'

Army of Midian.—Now the Midianites and the Amalekites, and their other allies, were gathered together, and passed over into the fertile valley of Jezreel, probably induced to do so by the finishing of wheat harvest among the Hebrews, whose corn they were accustomed to take.

But the Spirit of the Lord came upon Gideon; he set up his standard and blew his trumpet at Abiezer, and sent messengers through Manasseh, Asher, Zebulun, and Naphtali, and the men of those tribes came up to meet him.

Gideon and the Fleece.—Now Gideon wanted a complete assurance that God would be with him, and that he had not made any mistake in his mission, and the Lord condescended by miracle to give him this confidence.

After prayer to God, he placed a fleece of wool on the floor, and in the morning it was very wet with dew, though all the ground was dry; on the next night the fleece was dry, though all the ground around it was wet with dew.

So Gideon knew "that the Lord would save Israel by his hand."

Gideon's Army, B.C. 1249.—And there came unto Gideon thirty-two thousand men unto Mount Gilead; and the Lord said, "The people that are with thee are too many for me to give the Midianites into their hand; lest Israel vaunt themselves against me, saying mine own hand saved me."

So Gideon proclaimed that "whosoever was fearful and afraid, let him return and depart early from Mount Gilead."

So twenty-two thousand departed; but the Lord said, "There are yet too many." "Bring them down unto the water, and every one that lappeth with his tongue as a dog lappeth, shall go with you."

Now there were three hundred men who lapped, and the Lord said to Gideon, "By the three hundred men that lapped will I save you."

The Midianite's dream.—And the Lord commanded Gideon to go down to the host of Midian by night, and he went, taking with him Phurah, his servant. And they crept near to the camp, and lo, one of the Midianites told a dream to his companion: "He dreamed that a cake of barley bread had tumbled into the host of Midian and struck a tent and overthrew it." And his fellow answered, "This is nothing else, save the sword of Gideon, the son of Joash, a man of Israel, for into his hand hath God delivered Midian and all the host."

And Gideon worshipped the Lord when he heard the dream; and he said unto his three hundred men: "Arise, for the Lord hath delivered into your hand the host of Midian."

Gideon's victory.—Then he attacked the enemy at midnight in three companies, each man having a trumpet, and a pitcher with a torch inside.

And when they blew the trumpets and brake the pitchers, the host of Midian were seized with terror, and ran from their camp.

And they were utterly defeated; their princes, Oreb and Zeeb, were taken and slain by the men of Ephraim, whom Gideon had summoned.

The Princes of Succoth and Pennel.—Now Gideon crossed the Jordan and came to Succoth, and said to the men of Succoth, "Give, I pray you, loaves of bread unto the men that follow me, for they are faint." And they refused with mockery and contempt. And the men of Pennel did likewise.

And when he had taken Zebah and Zalmunnah, the two kings of Midian, and utterly defeated their hosts, he returned to Succoth.

And he reproached the elders of Succoth, and scourged them with thorns, and brake down the tower of Penuel, and slew the people of the city.

Gideon's sin.—After this the Midianites lifted up their heads no more, and the land was quiet forty years. The people wished to make Gideon king; but he said: "I will not rule over you; the Lord shall rule over you." Nevertheless, he asked them to give him the golden earrings taken from the prey, and with these he made an ephod and set it up in Ophrah, and it became a snare to Gideon, and to all Israel, for the people went thither to worship it.

And Gideon died, and as soon as he was dead the children of Israel turned again, and went after Baalim, and made Baalberith their god.

Gideon's Family.—Like most men of the age, Gideon had several wives, and left a family of seventy-one sons.

Of these sons, Abimelech, the son of a concubine, conspired with vain men, and slew all his brethren except Jotham, the youngest. And Abimelech assumed sovereign power, which his father had refused.

This gave rise to the first and most ancient scriptural parable, spoken by Jotham, in which Abimelech is likened to a bramble assuming power over the trees of the forest, while the more noble plants, the olive, the fig-tree, and the vine had declined to do so.

Abimelech slain.—Three years after, the men of Shechem, who had been helpers of Abimelech in his wicked deeds, quarrelled with him; Abimelech destroyed Shechem, and burned the temple or fort of Baalberith, with more than one thousand men and women, who had taken refuge there.

Soon after Abimelech, while besieging Thebez, is wounded by a stone thrown down upon him by a woman, and lest he should be put to shame, as being

killed by a woman, he commands his armour-bearer to thrust him through with his sword.

Tola and Jair.—After the death of Abimelech, Tola, a man of Isaachar, judged Israel twenty-three years; and after him, Jair, a Gileadite.

And Jair judged Israel twenty-two years, and he had thirty sons, who rode on thirty ass-colts, and possessed thirty cities called Havoth-jair, in Gilead.

Israel follow Idols.—And afterwards the children of Israel followed the idols of the nations round about them, and served Baalim, and Ashtaroth, and the gods of Syria, of Moab, of Ammon, and of the Philistines.

And the Lord was very angry with them, and gave them over to the Philistines and Ammonites, who heavily oppressed them for eighteen years. And when they put away their idols, the soul of the Lord was grieved because of the misery of the Israelites.

Thus, as David said in the 106th Psalm, "Many times did he deliver them, but they provoked him with their counsel, and were brought low by their iniquity. Nevertheless, he regarded their affliction when he heard their cry."

EXERCISES ON CHAPTER XIV.

How long did the Midianites rule Israel?

Who was encouraged to attack them? By what miracles?

How did Gideon attack idolatry in his father's tribe?

What argument did Joash use to save his son?

How was Gideon encouraged to attack the Midianites?

What were the words used by the Midianite? Who was with

Gideon? How many men were with him in the attack?

Describe it. What princes were taken? Who were dissatisfied?

What jewels did Gideon ask of his people? For what purpose?

When did the people again become idolaters? Who ruled them?

What great crime did Abimelech commit? Who alone escaped?

What became of Abimelech? What had he done to Shechem?

Who succeeded him as a judge? Of what tribe was Tola?

How long did Tola rule? And Jair the Gileadite?

How many sons had Gideon? How many had Jair?

CHAPTER XV.

Jephthah, the Gileadite, B.C. 1161.—Now Jephthah the Gileadite was a mighty man of valour, but as he was the son of a strange woman, he was expelled by his brethren, and dwelt in Tob.

Nevertheless, when he was called upon to take the command of the Israelites against Ammon, he went with the elders of Gilead.

And Jephthah took the command of Israel at Mizpeh, and he passed over against Ammon and utterly defeated them.

The Rash Vow.—And Jephthah vowed a vow unto the Lord and said: "If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering."

Jephthah's daughter.—And after the defeat of the Ammonites, Jephthah returned to his house at Mizpeh, and his daughter, his only child, came out to meet him. And he said, "Alas, my daughter, thou hast brought me very low." And she willingly submitted to his will, and entreated him to pay his vow, and not to spare her, and so it came to pass.

It is most likely, that as human sacrifices were forbidden in Israel, and could be redeemed, that his daughter was devoted to God in some other way, and not allowed to marry. We are distinctly told that "beside her he had no child," so his only hope of posterity was cut off. This was always regarded as a calamity by the Jews.

Ephraim and Jephthah.—Now the men of Ephraim were envious of his great success, and they set them-

selves in array against the Gileadites. But Jephthah defeated them, and cutting off their retreat, he took them at the fords of Jordan, and slew a multitude of them.

They knew the Ephraimites because they could not pronounce the word *Shibboleth*, a flood or stream, but called it *Sibboleth*.

And Jephthah judged Israel six years in Gilead.

Ibzan, Elon, and Abdon, B.C.—And after the death of Jephthah, Ibzan, of Bethlehem, judged Israel seven years. He had thirty sons and thirty daughters.

And after him, Elon, a Zebulonite, judged Israel ten years.

And after Elon, Abdon, the son of Hillel, judged eight years. And he had fortysons, and thirty nephews, or probably grandsons, who rode on seventy ass colts.

Then came a long period of servitude under the Philistines, who oppressed the people of Israel forty years.

Ruth, the Moabitess.—About this time the events occurred which are narrated with so much simplicity and beauty in the book of Ruth.

Elimelech, a man of Bethlehem, with Naomi, his wife, and their two sons, Mahlon and Chilion, impelled by famine, quit their own country and go into the country of Moab, where they settle, and the young men take wives from the people of the land.

After some years, Elimelech and his two sons die, and leave the three women widows. Naomi decides on returning to Judah, and of her daughters-in-law, Orpah remains in Moab with her own people, while Ruth cleaves to her, and says, "Whither thou goest, I will go; thy people shall be my people; thy God, my God; where thou diest will I die, and there will I be buried." This was doubtless as much from religious conviction, as from filial affection to Naomi.

Boaz.—When Ruth comes to Bethlehem, the people are moved at the sight of them ; she is married by Boaz, a godly relation of Naomi, who has been very kind to her while gleaning in his fields. He told his young men to let her glean among the sheaves, and to drop some corn on purpose for her. Ruth and Boaz have a son, who is named Obed, the father of Jesse, and grandfather of David.

By this book, the genealogy of our Lord is made clear.

Samson.—While the Israelites are groaning under the oppression of the Philistines, the Lord prepares a champion, who will fight for them. A man of the tribe of Dan had a son, whose birth had been announced to his parents by an angel.

The angel appeared unto the wife of Manoah, of the tribe of Dan, and told her she should have a son.

This son was to be a Nazarite unto God from his birth, that is, he was to drink no wine nor strong drink, to let his hair grow, to eat no grapes, nor any unclean food, and to avoid touching anything that was unclean.

Samson was to be a Nazarite unto the day of his death.

The angel came a second time, and showed himself to Manoah as well as his wife, and when they prepared a sacrifice to the Lord, the angel went up in the flame as it ascended to heaven.

His marriage.—As Samson grew up, “the spirit of the Lord began to move him at times in the camp of Dan.”

And he went down to Timnath, and saw there a Philistine woman, whom he desired to marry ; thus he sought occasion against the Philistines.

And his father and mother went down to Timnath with Samson to arrange the marriage, and on the way he slew a lion.

And after a time he went again to Timnath to take his wife, and on turning aside to see the carcass of the lion, he found only its skeleton, in the hollows of which bees had deposited honey. And he took of the honey, for himself and his father and mother.

Samson's Riddle.—At the marriage feast, Samson puts forth a riddle to thirty young men, referring to the lion and the honey: "Out of the eater came forth meat, and out of the strong came forth sweetness." And as they could not guess this riddle, they threatened his wife "to burn her and her father's house," and she enticed Samson, and she told the young men the secret. And Samson went down to Ashkelon, and slew thirty men, and took their garments to pay the wager which he had lost. And he left Timnath in fierce anger.

Samson kills the Philistines.—Now Samson's love for his wife led him again to Timnath, with a present; but his wife had been given to another. In a rage, he collects a number of foxes, and tying lighted firebrands to their tails, set fire by these means to the ripe corn.

Then the Philistines burned his wife and her family with fire, as they had at first threatened, but Samson "smote them hip and thigh with a great slaughter, and went and dwelt on the top of the rock Etam."

And the Philistines gathered together in numbers to take Samson, and three thousand of the men of Judah went up to bind Samson, and to complain that by his conduct he had brought evil upon his nation. And they bound Samson, and delivered him up.

Now when they came to Lehi, the Spirit of the Lord came upon Samson, and he burst the bonds, as though they were burnt flax.

And looking about for some weapon, he found the

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jawbone of an ass; and he took it "and sand men therewith."

And when he was ready to die for it, he clave a hollow in the jawbone, and there "thereout" for him to drink.

Gaza and Sorek.—And Samson went to Gaza when the people knew he was there, thither together quietly and said, "In the morning is day, we will kill him." But at midnight and took away the gates of the city, and carried them to the top of a hill near Hebron, a distance of thirty miles.

Samson betrayed.—And after this, Samson came to acquaintance with a strange woman named Dalila in the valley of Sorek. And the lords of the Philistines induced her, by a very large bribe, five hundred shekels of silver, to betray him. After much trouble, he acknowledged to them his hair.

Then Dalila cut off his hair during the night. The lords of the Philistines took him bound where they put out his eyes, and put him to grind at the wheel.

His death.—Now Samson's hair grew again, and his strength returned. And he sent for him to make sport for the people of the Philistines, having a feast in the temple of the Lord, and said: "I pray thee, only this once avenged of the Philistines."

And Samson asked the lad who led him to the pillars on which the house rested, and said: "Let me die with the Philistines." And he took hold of the two middle pillars.

which the house was borne up, and bowed himself with all his might; and the house fell upon the lords, and upon the people that were therein."

"So the dead which he slew at his death were more than those whom he slew in his lifetime." For the house was full, and there were three thousand persons on the roof.

Samson judged Israel during twenty years.

Micah the Idolater.—And it came to pass in the time of the Judges, that Micah, a man of Mount Ephraim, stole eleven hundred shekels of silver from his mother, and afterwards restored it unto her.

And because she had devoted this money to God, she desired him to make a graven image and a molten image. So Micah made them, and had a house for their worship, and consecrated one of his sons for its priest.

And afterwards a Levite passed that way, and Micah hired him to be his priest, and he dwelt in the house at hired wages.

The Danites.—Now the men of the tribe of *Dan* sent five of their people northward to seek more land. And as they passed through Mount Ephraim, they lodged at the house of Micah, where they saw the Levite, his priest, who asked counsel of God for them.

And afterwards, six hundred men of Dan went northward to possess the country round Laish. And they took away the Levite, and the images which Micah had made; and when they had beaten the men of Laish, and destroyed the town, they built another city and called it Dan, and they set up the images of Micah there.

And the men of Dan continued to worship it, until the time of the captivity, and as long as the tabernacle was in Shiloh.

Benjamin and the Levite.—Now there was a certain Levite in Mount Ephraim, who was journeying with his wife from Bethlehem Judah toward Mount Ephraim. And he lodged one night in Gibeah of Benjamin. And the men of Benjamin grossly ill-used the wife of the Levite, and she died; and the Levite cut her dead body into twelve parts, and sent a part to each tribe with the story of his wrongs.

Then the people gathered together to Mizpeh; and they demanded of the tribe of Benjamin that those wicked men of Gibeah should be punished for their crime, but the Benjamites chose rather to fight with the other tribes of Israel. And they destroyed of Israel forty thousand men in two battles; but on the third day, the Israelites were victorious by means of an ambush—and Benjamin was so utterly defeated, that only six hundred men escaped to the rock of Rimmon.

And the men of Israel said in their wrath that none of them would give his daughter to Benjamin for a wife, so that that tribe was nearly extinguished.

They afterwards repented, and gave them wives, taken from Jabesh Gilead.

And when these were not enough, the children of Benjamin were allowed to steal themselves wives at Shiloh. So that the tribe was not destroyed.

These events are supposed to have happened about the years 1406 to 1400 B.C., when Phinehas, the son of Eleazar, the grandson of Aaron, was the priest of the tabernacle.

EXERCISES ON CHAPTER XV.

Who judged Israel between Jephthah and Samson?

What events occurred about this time? Of what country was

Ruth a native? Why did she leave it?

What was the direction of Moab from Bethlehem of Judah?

Relate the sad story of her husband and friends. Why did they go to Moab? Did Naomi wish them to follow her?

What was Ruth's decision? To what place did Naomi belong?
 At what time did they return? How did Ruth occupy herself?
 Whose attention did she attract? What instruction did he
 give to his reapers? Was he a relation?
 What was the result of this acquaintance?
 Who was the son of this marriage? And the grandson?
 By whom was Israel oppressed in Samson's time?
 What animals did he kill? Whence did Samson seek a wife?
 To whom did he give a riddle? Name some other great feats
 of Samson. How was he taken?
 How did he die? What is said of the time of his death?
 Describe the state of the country. Who took money from his
 mother? Who decoyed the Levite from Micah?
 What did they take beside? By what tribe was a Levite greatly
 wronged? In what town?
 How did he call the tribes to a council? What was determined?
 What was the result of this war?
 How many Benjamites survived?
 How did they procure wives for the six hundred survivors?

CHAPTER XVI.

SAMUEL.

THERE are two books called the books of Samuel.

The first book of Samuel contains thirty-one chapters, and extends over a period of about one hundred years, from B.C. 1155 to B.C. 1055.

The first twenty-four chapters are believed to have been written by Samuel himself, and were probably finished by the prophets Nathan and Gad, who succeeded him. 1 Chronicles, xxix., 29.

The people were still under the dominion of the Philistines, who greatly oppressed them, and took every means to prevent the recovery of their liberty.

The chief subjects of the book are, the priesthood of Eli, his death, and that of his wicked sons; the birth and early training of Samuel, his judgeship; the

desire of Israel for a king ; the appointment of Saul ; the early history of David and Jonathan, until the death of Saul. B.C. 1056.

There is a gradual improvement in the condition of the people, and the development of the resources of the country, under the influence of Samuel and of the kings, who immediately succeeded him.

They forsook their idols, and returned to the Lord, who had mercy upon them, and restored them to his favour.

I. SAMUEL.

Eli, High Priest and Judge.—Now after the death of Samson, the civil power, as judge, and the religious authority, as high priest, were united in the person of Eli, the descendant of Ithamar, the fourth son of Aaron.

And when Eli became old, his sons, Hophni and Phinehas, performed the duties of the priesthood, but acted very wickedly.

They profaned the sanctuary by their crimes, and disgusted the people who came to offer sacrifices, and Eli did not displace, nor punish them, as he ought to have done.

Hannah.—Now a certain Levite of Mount Ephraim, named Elkanah, had two wives, Hannah and Peninnah. Hannah was the first and favourite wife of Elkanah, but she had no children ; Peninnah, who had children, provoked Hannah and vexed her sore, because she had no children.

Now Hannah went with Elkanah to the yearly feast at Shiloh, and while there she entered into the tabernacle, and prayed earnestly to God that she might have a son.

And Eli saw that her lips moved, but he did not hear her voice, and he thought she was drunken.

And Hannah explained to Eli her sorrow and her supplication, and he said: "Go in peace, and the Lord grant thee thy petition."

Samuel.—And after this, Hannah had a son, and she called his name Samuel (asked of the Lord); and according as she had vowed, she devoted him to the service of God in the tabernacle.

And when he was weaned, she took him up to Shiloh, with offerings, and left him there to minister to Eli; and she visited Shiloh year by year.

Samuel's first vision.—Now the Lord had sent one of his servants to rebuke Eli, on account of the wickedness of his sons; but they did not repent, nor change their conduct.

And Samuel ministered unto the Lord before Eli; and it came to pass that when he lay down to rest, he heard a voice calling Samuel, and he ran to Eli, saying, "Here am I!"

But Eli said: "I called not, my son, lie down again."

When this had happened three times, Eli perceived that the Lord called Samuel, and he told him to say, "Speak Lord, for thy servant heareth." And Samuel did so.

Then the Lord said to Samuel: "Behold I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken; when I begin, I will also make an end, because his sons made themselves vile, and he restrained them not."

And in the morning Eli insisted on knowing that which the Lord had said to Samuel, and "he told him every whit."

And Eli said: "It is the Lord, let him do what seemeth him good."

And Samuel grew up, and the Lord was with him, and all Israel knew that it was so.

Death of Eli's sons.—Now the people gathered together against the Philistines, and pitched in Ebenezer, and when they joined battle, four thousand Israelites were slain.

Then the elders said: "Let us fetch the ark of the covenant out of Shiloh, that when it cometh, it may save us out of the hand of our enemies."

Thus they trusted in the material and substantive, rather than in the spiritual presence of Jehovah, who had so often saved them.

Now when the Philistines heard that the ark of God was come into the camp of Israel, they said: "Woe unto us, for there hath not been such a thing heretofore."

Nevertheless, the people of Israel were smitten, the ark of God taken, and the two sons of Eli, Hophni and Phinehas, were slain.

Death of Eli.—And Eli sat by the wayside watching and trembling for the ark of God. And one ran out of the defeated army to Shiloh, and told him all the evil which had happened.

And when he heard that the ark of God was taken, he fell back from his seat, and his neck brake, and he died, having judged Israel forty years.

And his daughter-in-law, the wife of Phinehas, died also.

The Ark in Philistia.—Then the Philistines took the ark of God, and carried it in triumph into the house of their fishgod Dagon, in Ashdod.

And the next day, the image of Dagon had fallen upon his face before the ark; and on the second day, the head and the hands were broken off, "only the stump of Dagon was left to him."

Moreover, the Lord smote the Philistines with

emerods or boils, and an inroad of mice, which marred the land.

And they removed the ark from Ashdod to Gath, and to Ekron; and in each of these cities, the same evils happened to the people, and they decided to send away the ark, after it had been in the Philistines' land seven months.

Bethshemesh.—Now the Philistines placed the ark on a new cart, and put golden offerings therein, and sent it away, drawn by two cows, whose calves were shut up at home, and which, therefore, acted contrary to their instincts in going away with the cart.

And they came to Bethshemesh; and the men of Bethshemesh rejoiced when they saw the ark, and the Levites took charge of it, and offered sacrifices of the cart and the kine.

But some men of Bethshemesh looked into the ark, and their irreverent curiosity was dreadfully punished by the sudden death of many.

The Ark removed to Kirjath-Jearim.—Then the men of Bethshemesh sent to the people of Kirjath-Jearim, saying: "The Philistines have brought again the ark of the Lord; come ye down and fetch it up to you." And they fetched it up, and placed it in the house of Abinadab, in the hill, and set apart Eleazar, his son, to keep it. And it remained in Kirjath-Jearim twenty years.

Samuel as Judge.—Now Samuel said unto the people of Israel: "If ye do return unto the Lord with all your hearts, put away the strange gods from among you, and prepare your hearts unto the Lord, and serve him only, and He will deliver you out of the hands of the Philistines."

Then the people gathered together at Mizpeh, and fasted and confessed their sins; and the Philistines heard of it, and they prepared to make war against

them. And the Israelites were afraid, when they knew this, and they entreated Samuel to cry unto God for them; and Samuel did so, and the Lord heard him.

Philistines defeated.—And when they drew near to battle, “the Lord thundered with a great thunder on the Philistines, and discomfited them.”

Thus the Philistines were subdued, and troubled Israel no more, and were obliged to restore the cities, which had been taken away from Gath to Ekron.

Ebenezer.—And Samuel set up a stone or pillar, between Mizpeh and Shen, and called it Ebenezer, saying, “Hitherto hath the Lord helped us.”

And Samuel judged Israel all his days; he lived at Ramah, and went in circuit to Bethel, Gilgal, and Mizpeh, to judge the people.

Israel ask for a King.—Now when Samuel was old, he made his sons judge for him; but they were unlike him, and took bribes to turn aside justice; and the elders came to Samuel, and said: “Behold, thou art old, and thy sons walk not in thy ways, make us a king to judge us like all the nations.”

And Samuel was displeased, and he cried unto the Lord, and the Lord said: “Hearken unto their voice, for they have not rejected thee, but they have rejected me, that I should not reign over them.”

EXERCISES ON CHAPTER XVI.

Who were the last two judges? Where did they hold yearly feasts? What Ephrathite is mentioned in chapter I.?

How many wives had he? For what did Hannah pray?

How did Eli mistake her? Who was her son? How was he to be trained up? What kind of people were Eli's sons?

Their names? What warning did Eli receive about them?

Did they repent? What message was given to Samuel?

With whom did they make war? How did they think to defeat them? What became of the ark?
 The fate of Eli's sons. Relate the circumstances of Eli's death? What did the Philistines do with the ark? What happened in Dagon's temple? Which were their chief cities?
 How were their people afflicted? How long did they keep the ark? What did their wise men recommend?
 How was it sent away? Why did it not remain at Bethshemesh? How long was it in Kirjath-jearim? Where did Israel defeat the Philistines? Where did Samuel set up his Ebenezer? At what places did he judge? Where was his own house? Where is Ramah? Who judged Israel when Samuel was old?

CHAPTER XVII.

The rule of a King.—Now the Lord had commanded Samuel that he should reason with the people, and say to them that their king would deal with them according to his own will, that he would take their sons and daughters to be his servants, and the best of their fields, and vineyards, and oliveyards, and they themselves should be his servants.

And they said, "Nay, but we will have a king to reign over us."

Saul anointed, B.C. 1095.—Now there was a man of Benjamin, whose name was Kish, and he had a son named Saul, who was taller by a head than any other man in Israel. And the asses of Kish being lost, Saul and his servant went to seek them, and came to Zuph, where Samuel then was; and Samuel brought him in, among the elders, and the next day he anointed him with a "vial of oil" as king over Israel, for the Lord had warned him of these things before Saul came.

Proofs of Divine appointment.—And Samuel, to encourage Saul, gave him three tokens, for he said that he should meet two men by Rachel's sepulchre,

who would say, "Thy father hath left caring for the asses, and sorroweth for you; thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Bethel; and they will salute thee, and give thee two loaves of bread; after that thou shalt come to the Philistine garrison and meet a company of prophets, and the Spirit of the Lord shall come upon thee, and thou shalt prophesy with them, and thou shalt be turned into another man."

Then Samuel called the people together at Mizpeh, and cast lots for a king, and Saul was chosen, and when the people saw him, they said "God save the king."

Saul defeats the Ammonites.—Now Nahash, king of Ammon, besieged Jabesh-Gilead with a great army, and would make no treaty with the men of that city, but on condition that he should destroy their right eyes. And they asked for seven days to consider the condition, and they sent messengers to all Israel for help.

And Saul summoned the people, and went against Nahash with three hundred and thirty thousand men, and utterly defeated the Ammonites; and they returned to Gilgal in triumph.

And at Gilgal they made Saul king, and offered sacrifices of peace offerings to the Lord, and all Israel rejoiced greatly.

Samuel justifies himself.—And Samuel said to the people who were assembled at Gilgal, "I have made a king over you, and now behold I am old and grey-headed, and I have walked before you from my childhood until now. Behold here I am, witness against me before the Lord, and before his anointed: Whose ox, or whose ass have I taken? whom have I oppressed or defrauded? or of whom have I received any bribe, to blind mine eyes therewith? and I will restore it to you."

And they said, "The Lord is witness that thou hast not defrauded nor oppressed us, neither hast thou taken aught of any man."

Thunder and rain.—Then Samuel told the people that they had sinned against the Lord in asking for a king, and as a token of his displeasure, he called upon the Lord, and the Lord sent thunder and rain. And it was wheat harvest, and the people were greatly afraid, and they entreated Samuel to pray for them.

And Samuel exhorted them to serve the Lord in truth with all their heart, and said, "God forbid that I should sin against the Lord in ceasing to pray for you."

Saul sins in offering sacrifice.—Now Saul abode in Michmash with two thousand men, and Jonathan, his son, had one thousand in Gibeah of Benjamin. And Jonathan smote a garrison of the Philistines. The Philistines, when they heard of it, gathered together to fight against Saul and Jonathan, with thirty thousand chariots and six hundred horsemen, and the people were greatly afraid, and hid themselves, so that Saul's little army was melting away from fear. And Saul waited anxiously six days for Samuel to come, and enquire of the Lord for him. And when he did not come on the seventh day, Saul offered a sacrifice himself, which was not lawful except to those who were priests. And when he had finished the sacrifice, Samuel came and rebuked him.

Jonathan's victory.—Now there were left with Saul and Jonathan only about six hundred men, and of these only the king and his son had proper weapons of war, because the Philistines had taken away all the smiths from Israel, "Lest the Israelites should make them swords and spears."

And Jonathan went out with the young man who carried his armour, and they came over against the

Philistine outpost. And they climbed up into the fort, and slew the men within it, about twenty in number, and the Philistine host was smitten with a panic fear, and they went on beating down one another. And the people of Israel followed them, and gained a great victory that day.

Saul's rash curse.—Now early on that day, Saul had forbidden the people to taste any food, under a curse; and when the battle was over, the people were so famished that they flew upon the spoil, and devoured sheep and cattle which had not been killed in the proper way. And Jonathan, being ignorant of his father's curse, took some honey to refresh himself, and when Saul discovered it, he would have killed his son, but the people rescued him.

Saul's victories.—So Saul took the kingdom, and fought against his enemies on every side; against Moab, and Ammon, against Edom and the kings of Zobah, and against the Philistines; moreover, he delivered Israel out of the hand of the Amalekites.

And it came to pass, that when Saul saw any strong man, or any valiant man, he took him unto himself.

The destruction of Amalek.—And Samuel said unto Saul, "The Lord sent me to anoint thee king over his people Israel; now, therefore, hearken to my voice. Go and smite Amalek, and utterly destroy all that they have, and spare them not."

And Saul warned the Kenites, the descendants of Jethro, to depart from among the Amalekites, and they did so.

And he smote the Amalekites, and destroyed the people, but he spared Agag, the king, and all the best of the cattle, though Samuel had strictly charged him to destroy all.

Saul rejected.—Now Samuel went to meet Saul on his return, and he met him in Carmel, and Saul said

unto him, "Blessed be thou of the Lord, I have performed the commandment of the Lord." And Samuel said, "What meaneth then this bleating of sheep in mine ear, and this lowing of oxen which I hear?" "Wherefore didst thou not obey the commandment of the Lord?" "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

And as Samuel turned away, Saul caught hold of his garment, and it rent; and he said, "The Lord hath rent the kingdom from thee this day, and hath given it to a neighbour of thine, that is better than thou."

Agag slain.—And Samuel slew Agag, king of the Amalekites, in Gilgal, and went away to Ramah, to his own house, and came no more to see Saul until the day of his death. Yet he mourned for Saul, because the Lord had rejected him from being king.

EXERCISES ON CHAPTER XVII.

What was said of the sons of Samuel? What evils did they?
 What did the people wish for? Who was offended at this?
 What did God say to Samuel about it? Did they still wish it?
 Who was the first king of Israel? When was he chosen?
 Of what tribe was Saul? What tokens did he receive?
 Where was Saul elected? What did the people say when it was over? Who was Nahash?
 What cruel condition did he offer? Who rescued the men of Jabesh-Gilead? How did he summon his army?
 Who began an attack on the Philistines?
 How did Saul disobey Samuel?
 How had the Israelites sharpened their axes, &c.? Why?
 How did the defeat of the Philistines begin? How was Jonathan in danger? Against what people was Saul sent?
 Where did Amalek dwell? How did Saul succeed?
 What did he do with the spoil?
 How was Saul punished for disobedience? Who was Agag?

CHAPTER XVIII.

David anointed king, B.C. 1063.—And the Lord said to Samuel, "How long wilt thou mourn for Saul, seeing I have rejected him?" "Fill thine horn with oil, and go, I will send thee to Jesse, the Bethlehemite, for I have provided me a king among his sons."

And Samuel said, "How shall I go? if Saul hear of it, he will kill me." And the Lord commanded him to take a sacrifice to the house of Jesse.

And Samuel went to Bethlehem, and when the family of Jesse came to the sacrifice, he looked on Eliab the eldest, who was tall, and stout, and handsome, and he said, "Surely the Lord's anointed is before him." And the Lord said to Samuel, "Jehovah seeth not as man seeth, for man looketh at the outward appearance, but the Lord looketh at the heart." And Jesse made his seven sons to pass before Samuel, but the Lord had not chosen any of them.

And Samuel said to Jesse, "Are here all thy children?" And Jesse said, "There remaineth yet the youngest, and behold, he keepeth the sheep." And they sent for David, and the Lord said unto Samuel, "Arise, anoint him, for this is he." And Samuel anointed him in the midst of his brethren, and the Spirit of the Lord came upon David from that day forward.

Saul is forsaken.—"But the spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." And his servants sent to Jesse to play upon the harp to drive away the evil spirit.

So when the evil spirit came upon him, David played with his hand, and Saul was refreshed and was well.

Goliath of Gath.—Now there were among the

Philistines some of the sons of Anak, who were giants. And about this time the Philistines gathered together against Israel at Shochoh, and Saul and his people met them, and pitched in the valley of Elah.

And there went out a champion from the Philistine army named Goliath, of Gath, six cubits, or more than ten feet high, and he challenged the army of Israel day by day, but none of the people dare go out against him.

David and Goliath.—Now Jesse sent David to the army to see how his brethren fared, and to take some provisions, and when he saw the champion he volunteered to fight with him in the name of Jehovah.

Then Saul sent for him, and gave him his own armour, but David preferred to go without, and taking five smooth stones and a sling, he slang a stone which smote the giant in his forehead, after which he cut off his head with his own sword, and carried it to Saul.

Then the Philistines fled, and Israel pursued them, and smote them, even unto their own cities, and plundered their camp.

David and Jonathan.—And Jonathan, the son of Saul, became the friend of David, and they made a covenant, and Jonathan gave to David his own robe, and the weapons which he carried.

Saul fears David.—And as the army of Israel returned from the battle, the women came out of the cities to meet them, and the women sang one to another, "Saul hath slain his thousands, and David his *ten* thousands." And Saul was very angry; and he said, "They have ascribed unto David ten thousands, and to me they have ascribed but thousands, and what can he have more but the kingdom?" And he eyed David from that day forward.

On one occasion he cast a javelin at him; on another,

he promised him his daughter in marriage, if he would kill two hundred Philistines, hoping that David himself would be killed. But the Lord was with David, and he behaved himself wisely in all his ways.

And when Saul had determined to kill him, Jonathan told David, thereby incurring his father's displeasure.

David flees from Saul.—Now when Jonathan saw that his father was fully bent on the death of David, he gave him warning thereof. And they made a covenant of perpetual friendship, after which David fled from Saul, to go into the land of the Philistines.

And David came to the city of the priests called *Nob*, and Ahimelech, the priest of Nob, (or the high place) gave him bread from the sanctuary, and the sword of Goliath, and David went away to Achish, the king of Gath. But he soon saw that the people tried to excite the king against him, and he feigned madness, that he might be allowed to escape.

Doeg, the Edomite.—Now Doeg, chief of Saul's herdmen, was at Nob when David came thither, and he told Saul that Ahimelech had given him bread and a sword.

And Saul was angry, and said "Thou shalt surely die, Ahimelech, thou and all thy father's house." And he commanded his men to slay the priests of Nob, but they would not slay the priests of the Lord; so Doeg turned upon them, and slew on that day eighty-five persons, and destroyed everything in the city, and only Abiathar, one of the sons of Ahimelech, escaped.

Abiathar.—And he went out to seek David, who had found refuge in the cave of Adullam, whither about four hundred men and his own family had gathered unto him.

And he told David how the priests were slain, and David was greatly grieved, and he said to Abiathar,

"Abide thou with me, fear not: he that seeketh thy life, seeketh my life; but with me thou shalt be in safeguard."

David a fugitive.—Then they told David that the Philistines fought against Keilah, and robbed the threshing floors. And David enquired of the Lord, by means of Abiathar, and the Lord said, "Go up against the Philistines, and save Keilah." And he smote them with a great slaughter, and took away their cattle, and saved Keilah; and he remained there.

And David knew that Saul practised mischief against him, and the Lord said that the men of Keilah would deliver him up, and he left Keilah, and sought refuge in the wilderness of *Ziph*.

And Saul sought him every day, but God preserved him; the Ziphites would have given him up, and he only escaped in Maon, because Saul was called away to repel an invasion of the Philistines.

David spares Saul.—And again Saul took three thousand chosen men to hunt David, as a partridge upon the mountains, and the life of Saul was in the power of David, but he would not lay hands upon him, "because he was the Lord's anointed."

For while Saul was sleeping in a cave, David cut off part of his robe, and Saul knew thereby that he might have taken his life. And Saul wept, and said, "Thou art more righteous than I, for thou hast rewarded me good, whereas I have rewarded thee evil." And Saul ceased at that time to follow after David.

Death of Samuel, B.C. 1060. "And Samuel died, and all Israel were gathered together, and lamented him, and buried him in his house at Ramah." Samuel was more than ninety years old, and had served the Lord from his childhood. Then David departed, and dwelt in the wilderness of Paran.

EXERCISES ON CHAPTER XVIII.

Who was appointed to succeed Saul? Of what tribe?
What was his occupation? How many brothers had he?
What evil came upon Saul? How was he often cured?
What people again troubled Israel? Who was their champion?
By whom was he slain? Where was the battle?
Who became David's attached friend? Why was Saul jealous of him?
How did he show his anger? Whither did David flee?
What terrible crime did Saul commit at Nob? Who escaped?
Whither did David flee? What did he take with him?
At what other places did David seek refuge? Where was Gath?
On what occasions did David spare Saul's life?
Where was Samuel buried? Where did David dwell afterwards?

CHAPTER XIX.

Nabal.—Now while David remained in the wilderness of Paran, there was a rich man in *Maon*, whose cattle David and his men had protected, and he was shearing his sheep, and, as usual at that season, had prepared for much feasting.

And David sent his young men to Nabal to ask for some provisions, but Nabal answered them churlishly, saying, "Who is David? and who is the son of Jesse? there be many servants now-a-days that break away from their masters."

And when David heard this evil report, he said to his people: "Gird ye on every man his sword," and he departed to do mischief unto Nabal.

Abigail.—Now Abigail, the wife of Nabal, heard that David had sent to her husband, and how he had answered him. And she was afraid. And she made haste and sent away her young men with two hundred loaves of bread, two bottles or skins of wine, five

sheep (ready dressed), five measures of parched corn, one hundred clusters of raisins, and two hundred cakes of figs, and she went to meet David. And when she saw him, she fell at his feet, and besought his pardon, saying, "Upon me let the iniquity be."

And David said: "Blessed be the Lord God of Israel, who sent thee this day to meet me;" and he told her that unless he had met her, he should have destroyed Nabal, and all his house.

Nabal dies.—So she returned to Maon, and when the feast was over, she told Nabal, and his heart sank within him, and he became as a stone.

And about ten days after, the Lord smote Nabal, and he died; and David thanked the Lord, who had kept him from doing an evil deed to avenge himself.

And David took Abigail, the widow of Nabal, to be his wife; and she became the mother of his second son, Chileab.

Saul seeks David's life.—Now the men of Ziph said unto Saul: "Doth not David hide himself in the hill of Hachilah?"

And Saul took three thousand chosen men, and went into the wilderness of Ziph, to seek David.

Now David knew by his spies that Saul sought his life, and he came by night to the place where Saul had pitched his tent, and where he lay, surrounded by his host, in a deep sleep, and without guards. Abishai urged David to kill Saul, but he would not.

Saul spared again.—Nevertheless, he took the spear from his bolster, and the vessel of water that stood by his head, and carried them away. And when he was afar off, he cried unto Abner, the captain of Saul's host.

And when Saul awoke, he knew David's voice, and saw the danger which he had escaped. And after this he ceased from hunting after David to take his life.

David goes to Gath.—And David said : “I shall now one day perish by the hand of Saul.” So he went with his six hundred men, and their families, to Achish, king of Gath. And Achish gave him the town of Ziklag, in which he and his men might reside. And from Ziklag, David made excursions upon the various enemies of his people, the Geshurites and Amalekites, who dwelt in the south.”

Saul fears the Philistines.—Now the Philistines gathered themselves together against Israel, and Saul saw their hosts, and he was afraid.

And because the Lord answered him not, he sought out a woman who had a familiar spirit, because he desired to see Samuel. And the woman brought up Samuel, and he said that on the next day, Saul and his sons would fall by the hand of the Philistines. And Saul was sorely distressed.

Death of Saul, B.C. 1056.—Then the Philistines fought against Israel, and slew Jonathan and Abinadab, and Melchi-shua, Saul's sons ; and Saul being sorely wounded by their archers, killed himself with his own sword. And the people fled from their cities, and the Philistines dwelt in them. And they cut off the head of Saul, and took his armour, and hung it up in the temple of Ashtaroth, and fastened the bodies of Saul and his sons outside the wall of Beth-shan.

And the men of Jabesh-Gilead went by night, and took down the bodies and burned them, and buried the ashes under a tree at Jabesh, and mourned seven days.

Ziklag burned by the Amalekites.—Now David and his men were with the army of Achish, king of Gath ; and the princes of the Philistines urged Achish to send the Hebrews away, lest in the battle they should go on the side of their enemies.

So David returned to Ziklag, and when he came

thither, the city was destroyed, and his family, and the families of his men, were all carried away captive, with all that belonged to them.

And in their distress, the people were almost ready to stone him, but David prayed to God, and was encouraged.

And he pursued them in haste, with six hundred men, and when they came to the brook *Besor*, two hundred of them were so faint that they could not cross; and they remained behind, while David and the four hundred went forward.

David's victory.—Now David found an Egyptian a slave of the Amalekites, who had been left behind sick, and he became guide to David, who came upon the enemy while feasting in security, and he utterly defeated them, and recovered all his own people and property, with a vast spoil, which the Amalekites had carried away from the Philistines.

And as he returned, the two hundred men met him at the brook *Besor*, and some wicked men desired that they should not share the spoil, but David said: "As his part is that goeth down to the battle, so shall be his part that tarrieth by the stuff; they shall share alike." And this became a rule henceforth in Israel.

And David sent presents of the spoil which he had taken to all the elders or princes of Judah where he used to stay, saying, "Behold a present for you, of the spoil of the enemies of the Lord."

EXERCISES ON CHAPTER XIX.

Who was Nabal? For what did David send to him?
Did he treat him hospitably? How was David hindered from revenge? What happened to Nabal?
And afterwards to Abigail? In what town did David's family live? By whom was it burned?
Where was David when the Philistines burned Ziklag?
What happened to Saul on Mount Gilboa?

Of whom had Saul sought counsel the previous day ?
Which of Saul's sons were slain ? What was done with the bodies ? and with Saul's armour ?
Who stole the bodies from Beth-shan ? For what purpose ?
Why did David leave the Philistine army ?
What did he discover on returning to Ziklag ?
How was he encouraged to pursue his enemies ?
How did he find them ? What people were they ?
What success had David ? How did he divide the spoil
What became a statute in Israel from that time ?
To whom did David send presents of the spoil.

CHAPTER XX.

THE SECOND BOOK OF SAMUEL.

Subject of the Book.—This book is entirely occupied with a history of the reign of David as king, during forty years, from B.C. 1055 to 1015. It is believed to have been written by the prophets Gad and Nathan.

It contains twenty-four chapters ; the first ten of which recount a series of prosperous circumstances ; chapters eleven to nineteen contain a sad story of trouble and sorrow, resulting chiefly from David's sin and its subsequent punishment ; chapters twenty to the end speak of his restoration and reign until his death.

David mourns the death of Saul.—On the third day after the return to Ziklag, an Amalekite, probably a slave to the Hebrews, came out of the camp of Saul to David, with his clothes rent, and with earth on his head, and told him of the death of Saul and his sons.

Then David mourned and wept, and fasted until evening, because of the evil which had befallen them.

David chosen by Judah, B.C. 1055.—Then David

enquired of the Lord, and the Lord said unto him : "Go unto Hebron." And he went, and the men of Judah anointed him king over them.

But Abner, the son of Ner, captain of Saul's army, took Ishbosheth, the son of Saul, to Mahanaim, and there made him king over Israel.

Then David's army, led by Joab, the son of Zeruiah, met the servants of Ishbosheth, under Abner, at the pool of Gibeon ; and there was a sore battle that day, and Abner and his men were beaten, and fled before the men of Judah.

Asahel slain.—Now Asahel, Joab's younger brother, being swift of foot, followed hard after Abner, who warned him to leave him alone ; and when he persisted in attacking him, Abner turned and smote Asahel with his spear, and killed him.

Death of Abner.—Then there was long war between the house of Saul, and that of David ; and the house of David grew strong.

And Abner took to wife Rizpah, one of the concubines of Saul, and Ishbosheth complained of it ; then Abner, being very angry, deserted the cause of Ishbosheth, and said he would join himself to David.

And David said to Abner : "Thou shalt not see my face, except thou bring Michal, Saul's daughter." And Abner took her from Phaltiel, her husband, to whom she had been given, when David fled from the face of Saul.

And when Joab knew that Abner had held a conference with David, and had gone away in safety, he was angry, and he sent messengers after Abner ; and when he returned to Hebron, Joab took him aside, as if to speak with him, and killed him.

Death of Ishbosheth.—Now the men of Ishbosheth were greatly discouraged by the death of Abner. And two of his servants, Baanah and Rechab, the sons of

Rimmon, murdered him upon his bed, as he lay asleep at noon.

And they cut off his head, and went with it to David at Hebron, and said to the king: "Behold the head of Ishbosheth, the son of Saul, thine enemy, which sought thy life."

And David commanded his young men to fall upon those wicked servants, and to put them to death.

David king of Israel.—Then the elders of Israel came to Hebron, and they made a league with David, and crowned him king over all Israel. And he reigned altogether forty years; seven years and six months over Judah in Hebron, and thirty-three over all Israel in Jerusalem.

And David drove out the Jebusites from the citadel on Mount Zion; he also defeated the Philistines, with great slaughter, and burned their idols at Baal-perazim, so he was established king over all the land.

The ark removed.—And David gathered together thirty-thousand men, and went to Kirjath-jearim, to bring up the ark of the Lord to Jerusalem.

And as they removed the ark from the house of Abinadab, where it had remained about eighty years, Uzzah, one of the sons of Abinadab, put forth his hand and touched the ark, and was struck dead.

Then David "was afraid of the Lord that day," and did not go on with the removal, but turned aside to the house of Obed-Edom, the Gittite, where it remained three months.

And it was told David, that the Lord had blessed the house of Obed-Edom because of the ark; and he decided to remove it to Jerusalem. And they did so with sacrifices, and universal rejoicing.

Then David desired to build a temple for the worship of the Lord; but the Lord said that David

should not do so, but that one of his sons should have that honour.

David's victories.—And after this he defeated the Philistines, the Moabites, who became his tributaries, Hadarezer, king of Zobah, and the Syrians of Damascus. Moreover, Toi, king of Hamath, sent his son Joram to salute David, and to bring him presents; and the Edomites became his servants. "And the Lord preserved David whithersoever he went."

Mephibosheth.—Then David sought to know if there were any left of the house of Saul; and he heard that there was a son of his friend Jonathan, living with Machir, the son of Ammiel, in Lodebar. And he sent to fetch him, and Mephibosheth came with fear; but David said: "Fear not, for I will shew thee kindness, for Jonathan, thy father's sake, and I will restore thee all the lands of Saul, thy father."

Then he commanded Ziba, who had been a servant of Saul, to have charge of the lands of Saul, and to provide for the wants of Mephibosheth, who dwelt in Jerusalem, and did eat continually at the king's table.

War with Ammon.—Now Nahash, the king of Ammon, died, and David sent messengers to comfort Hanun, his son, who reigned in his stead. And Hanun, induced by evil counsel, insulted the messengers, by shaving half their beards, and cutting off the skirts of their robes, and they were ashamed.

Then David made war against Ammon, and Hanun sought help from the Syrians; but Joab, and Abishai, his brother, defeated them in a great battle before their chief city—Rabbah.

Uriah the Hittite.—In the year following, David sent Joab with an army to besiege Rabbah, of Ammon, but David staid at Jerusalem. And there was in the

army of Joab, a valiant Hittite, named Uriah, who had one wife—Bathsheba—in Jerusalem.

Now it came to pass on a certain day, that David was walking on the roof of his palace, and he saw Bathsheba washing herself, and being attracted by her beauty, he sent for her to his palace, and that he might hide his sin, and have her for himself, he desired Joab to place Uriah in the front of the battle, so that he might be slain.

And when he was dead, he sent and took Bathsheba to be his wife.

Nathan's parable.—But the thing that David had done, displeased the Lord, and the Lord sent Nathan to reprove him.

And Nathan came and said unto him: "There were two men in one city, the one rich, and the other poor. The rich man had exceeding many flocks and herds: but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up; and it grew together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

"And there came a traveller unto the rich man, and he did not take of his own large herds, but took the poor man's lamb, and dressed it for the man that was come to him."

And David's anger was kindled, and he said to Nathan: "As the Lord liveth, the man that hath done this thing shall surely die."

And Nathan said unto him: "Thou art the man."

And the Lord said: "Behold I will raise up evil against thee, out of thine own house."

Destruction of Ammon.—And after this, Joab sent to David, to come and help in the siege of Rabbah;

and David went and took it, and entirely subdued the children of Ammon.

Thus did the folly of the counsellors of Hanun bring destruction upon their country.

EXERCISES ON CHAPTER XX.

How did David know of Saul's death? Where was David?
How did he behave when he heard of the deaths of Saul and Jonathan? To what town did David go?
What occurred to him at Hebron? Who opposed David?
What did Abner do? How long was David king in Hebron?
Where did Joab and Abner meet? What was the result of their meeting? Who were the sons of Zeruiah?
What was the fate of Asahel? How many sons had David born in Hebron? How did Abner die, and where?
Who was Saul's eldest son? What was the manner of Ishbosheth's death? How did David receive the murderers?
What were their names? How old was David when first made king? How long did he reign?
Whither did he go from Hebron? Who opposed him at Jerusalem? What mount did David take?
Where did he burn the Philistine images? What occurred before that? Where did he next defeat them?
Whence did David fetch the ark? How far was it taken?
What sad event occurred to Uzzah? How did it affect Obed-Edom? How long did it remain with Obed-Edom?
Where was it placed afterwards? What did David wish to build?
Who approved his design? Why did not God approve it?
What promise was made to the king? What other peoples were conquered by David? Who sent his son to salute him?
To what family did David shew kindness? Who was Ziba?
What insult was offered to David by the king of Ammon?
Whose assistance did the Ammonites seek? What was the result? Where was the city of Rabbah? Who besieged it?
Whose wife did David take? Where was Uriah at the time?
What became of Uriah? Who was sent to reprove David?
Repeat the parable of Nathan.

CHAPTER XXI.

Amnon and Tamar.—Now David had many sons and daughters by his various wives. And Amnon, his eldest son, grievously wronged Tamar, the sister of Absalom. And when Absalom knew this thing, he resolved to avenge the defilement of his sister, and he waited two full years, until an occasion offered. Then he invited Amnon, with other of the king's sons, to his sheepshearing at Baal-hazor, and there he commanded his servants, and they killed Amnon.

And Absalom fled to Geshur, and was there three years, but after that time, by means of Joab, he was brought back to Jerusalem.

Rebellion of Absalom.—And Absalom prepared him chariots and horses, fifty men to be his guards, and he tried, by flattery and base deceit, to win the hearts of the people from his father, David. Then he went to Hebron, and set up his kingdom there, and many of the people followed him as king.

And Absalom sent for Ahitophel, the most cunning of David's counsellors, and David and his friends fled from Jerusalem to Mahanaim, and there supplies of provisions were sent to him, by Shobi of Ammon, Machir of Lodebar, and Barzillai, the Gileadite.

Ahitophel and Hushai.—Now David sent his friend, Hushai, the Archite, to give counsel to Absalom in opposition to Ahitophel. And he prayed to God to defeat the counsel of Ahitophel, and so it came to pass. He advised Absalom to follow David at once, and kill him before his people had gathered together; but Absalom preferred the counsel of Hushai, which was to delay the battle. Then Ahitophel, when he saw that his counsel was not followed, left

Absalom, and went to his own home, put his household in order, and hanged himself.

Defeat and death of Absalom.—Then David numbered the people that were with him at Mahanaim, and he sent them forth in three bands against Absalom and his army. And he appointed Joab, Abishai, and Ittai, the Gittite, to command the three divisions, for the people would not allow David to go with the army.

Now David strictly charged the captains, that they should deal gently with Absalom, for his father's sake.

Then the armies met and fought in the wood of Ephraim; and the men of Absalom fled before the servants of David. Absalom fled on his mule from the battle, and was caught by his long hair as he rode under an oak; and when Joab knew of this, he took darts and thrust them through the heart of Absalom, and he died. And they buried him under a heap of stones, and Israel fled to their tents.

And David mourned greatly for Absalom, and said: "Would to God I had died for thee, O Absalom, my son, my son!"

Return of David.—And after a time, the people of Judah brought back David to Jerusalem, and the other tribes were jealous of Judah.

And there was a certain Benjamite, named Sheba, son of Bichri, and he counselled the tribes to rebel, and forsake David, and many followed Sheba.

Then David commanded Amasa to gather an army in three days, but Joab was jealous of Amasa, and he killed him as he had before killed Abner.

And David's men followed Sheba to Abel-beth-Maacah, and besieged him there, and Joab battered the wall, but a wise woman within the city advised the people, and they cut off the head of Sheba, and

threw it over the wall, and thus ended the rebellion of Sheba.

War with the Philistines.—Then the Philistines made war against Israel, and David went down and fought with them, and was nearly slain by Ishbi-benob, one of the giants, but was saved by Abishai, who killed the giant. Also Sibbechai slew Saph; Elhanan, a Bethlehemite, slew the brother of Goliath of Gath, and Jonathan, the nephew of David, slew another of the sons of the giants, who had six fingers on each hand, and six toes on each foot.

Three years' famine.—Now the land of Israel was afflicted for three years together with famine; and when David enquired of the Lord what was the cause, he was answered that it was on account of Gibeon, the people of which city had been cruelly slain by Saul. And when David sought to make an atonement, the Gibeonites required that seven of the family of Saul should be given up, that they might hang them in Gibeah of Saul. And David took the two sons of Rizpah, and five others, and delivered them to the Gibeonites, and they hanged them. And Rizpah watched the bodies day and night, that they should not be devoured by beast or bird. And when David heard it, he buried their remains, with the bones of Saul and Jonathan, in the sepulchre of Kish, in Benjamin.

David's mighty men.—The three most mighty men of David, were Adino, the Eznite; Eleazar, son of Dodo; and Shammah, son of Agee. When David was in a hold in the wilderness, and the Philistines were then in Bethlehem, David longed for water, and said: "Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate!" And these three mighty men brake through the Philistines and brought some water to David. But David would

not drink it, but poured it out to the Lord. Beside these were Abishai, the son of Zeruiah, who slew three hundred Philistines; and Benaiah, the son of Kabzeel, who slew two lion-like men of Moab, an Egyptian giant, with his own spear, and a lion in a pit in the time of snow. These did not attain to the first three, but were foremost among thirty other mighty men of valour.

David numbers the people.—And after this, David was tempted to number the people, and he persisted in doing this, in spite of the counsel of Joab, and his other captains. They numbered all the tribes but Levi and Benjamin, and found in Judah five hundred thousand fighting men, and in the other tribes, eight hundred thousand. And when it was finished, the conscience of David smote him.

Then the Lord sent the prophet Gad to David, to offer him a choice of three punishments—seven years of famine, three years of defeat by his enemies, or three days of pestilence.

And David said: "Let me fall into the hands of the Lord, for his mercies are great, and let me not fall into the hands of men."

So the Lord sent a pestilence that slew seventy thousand men, and the plague was stayed at the threshing floor of Araunah, the Jebusite.

Then David bought the threshing floor of Araunah, and the oxen for fifty shekels of silver, and, at the command of the Lord, he built an altar there.

EXERCISES ON CHAPTER XXI.

Which of David's sons was killed by Absalom?

Whither did Absalom go? How long was Absalom away?

Who procured his return? How did he behave after his return? What was his plan?

What persons shewed kindness to David in this time of trial?

Who were Absalom's counsellors? What became of Ahitophel?

Give the particulars of Absalom's death. How did David receive the news? What offence did Sheba commit? Of whom was Joab jealous? What crime did he commit? What was the fate of Sheba? What calamity happened to Israel for three years? When did it cease? Who was Rizpah? How did she shew affection for her sons? Who slew the giant Ishbi-benob? How many sons had the giant? For what did David long while in the wilderness? Who went to fetch it? Did he drink the water? Why did he not drink it? Who slew a lion amidst the snow? Whom did he slay beside? What was David tempted to do? Where was the census begun? How many fighting men were in Israel, and in Judah? When did David repent the numbering? Who reproved him? How was he punished? Where did the plague cease? What did David at the threshing floor of Araunah?

CHAPTER XXII.

THE FIRST BOOK OF KINGS.

THE Books of Kings form an epitome of Jewish history from the death of king David, to the carrying away of the Jews into captivity—a period of about four hundred and twenty years.

The First Book comprises a period of one hundred and twenty-six years, from B.C. 1015, to the death of Jehoshaphat, B.C. 889.

Its chief sections narrate the reign and glory of Solomon; the building of the temple; the political division of the Jewish nation into the two kingdoms of Judah and Israel; the war between Jeroboam and Rehoboam; the taking of Jerusalem by Shishak, king of Egypt, in the fifth year of Rehoboam's reign; the reigns of several kings of each, and the wonderful history of Elijah the prophet.

Adonijah.—Now David was old, and well stricken in years. And Adonijah, the fourth son of David, by his wife Haggith, and brother of Absalom, exalted himself, and said, "I will be king." And Joab and Abiathar the priest helped him.

Then Bathsheba, the mother of Solomon, warned by Nathan the prophet, went in unto David, and told him that Adonijah reigned, though David had promised the kingdom to her son Solomon. Nathan the prophet also went to David, and enquired if he had made Adonijah king.

Then David said to Bathsheba, "As the Lord liveth, who hath redeemed my soul, assuredly Solomon, thy son, shall sit upon my throne in my stead."

Solomon proclaimed.—And David commanded Nathan, and Zadok the priest, and Benaiah, the son of Jehoiada, to place Solomon on the king's mule, and to take him down to Gihon, and there anoint him king, and blow with the trumpets and say, "God save king Solomon."

And they did so, and all the people followed them with music and rejoicing. Then the people of Adonijah scattered, and Adonijah fled and laid hold on the horns of the altar, but Solomon said no harm should come to him, "if he would show himself a worthy man."

Death of David.—Now the days of David drew nigh that he should die, and he charged Solomon, his son, saying, "I go the way of all the earth; be thou strong, therefore, and show thyself a man; keep the charge of thy God and walk in his ways, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself."

Moreover, David commanded Solomon to punish Joab for his murders and cruelties, and Shimei, the Benjamite, who had cursed David on the sad day when he fled from Absalom; also he desired him to show

kindness unto the family of Barzillai, the Gileadite, who had then befriended him.

Then David died, having reigned over Israel forty years, and they buried him in the city of David; that is, the part of Jerusalem which he took from the Jebusites.

Reign of Solomon.—Then Solomon reigned, “and his kingdom was established greatly.” And Adonijah went to Bathsheba, the mother of Solomon, and desired that she would ask Solomon to give him as a wife Abishag, the Shunammite, who had been the last wife of his father David. And Solomon was very angry, and commanded that Adonijah and Joab also should be put to death.

Zadok made High Priest.—Moreover, he sent Abiathar, the priest, to his own city, and put Zadok in his stead, for his rebellion with Adonijah, but he did not put him to death, because he had borne the ark before David, and been with him in all the time of his trouble.

Shimei, the Benjamite.—Solomon also said to Shimei, the Benjamite, “Build thee a house in Jerusalem, and go not out of the city, or thou shalt surely die.” But three years after, two servants of Shimei fled to Gath, and he went to Gath to fetch them, and he was put to death for his disobedience.

Then Solomon made Benaiah captain of his host, and his kingdom was established. Moreover, he made affinity with Pharaoh, king of Egypt, and he married the daughter of Pharaoh.

Solomon asks Wisdom.—Now Solomon went to Gibeon, where was the great place of sacrifice, and offered a thousand burnt offerings. And the Lord appeared to him in a dream, and asked him what He should give him; and Solomon asked for wisdom, to help him to govern well, and act rightly. And be-

cause he asked wisdom, and not riches, nor any other temporal gift, God gave him all things that he could desire, so that he was wiser and richer than any of the kings of Israel.

His first judgment.—Now there came two women, who lived in one house, and had each an infant, the one dead and the other living; both claimed the living child, and as the king could not decide between them, he ordered the living child to be cut in two. The real mother was at once manifest, because she would rather give the child to another than see it killed, while she who was not its mother, was willing to see it divided.

So the people saw that the Lord was with Solomon.

Preparation for the temple.—Now the wisdom of Solomon excelled the wisdom of all the children of the east country, and of Egypt; his fame was in all nations round about, and he spake three thousand proverbs, and of songs, or poems, one thousand and five. And there came of all people to hear his wisdom.

Hiram, of Tyre.—And Hiram, king of Tyre, who had built a house for David, sent his servants to Solomon, when he heard that he was king instead of his father.

And Solomon asked Hiram to send him cedar trees and fir trees out of Lebanon, for which he gave him in return great quantities of corn, and of oil. Moreover, the king commanded to bring great and costly stones, and his servants and the skilful artisans of Hiram hewed them.

The Temple founded.—And he had eighty thousand men who hewed timber and stone, and seventy thousand bearers of burdens. And in the fourth year of his reign, and four hundred and eighty years from the Exodus of the people from Egypt, Solomon laid the foundation of the temple. And the length thereof

was sixty cubits, the breadth thereof twenty cubits, and the height thereof thirty cubits. His most skilful workman was Hiram, a Tyrian, whose mother was of the tribe of Naphtali.

Solomon was seven years building the temple. He built also a house for himself, and one for his wife, very splendid, and of costly stones. And his own house was thirteen years in building.

The Dedication of the Temple.—Now when the temple was finished, Solomon assembled the elders, and heads of tribes, that they might bring up the ark of the covenant of the Lord from the city of David on Mount Zion to the temple on Mount Moriah. And the priests carried the ark into the most holy of holies, and placed it beneath the spread wings of the cherubim, which formed the mercy seat. And when the priests had set down the ark, the glory of the Lord filled the house, so that they could not minister.

And Solomon stood up in the presence of the Lord, before all the congregation, and made a prayer to the God of Heaven to bless the temple and the nation.

And Solomon sacrificed twenty-two thousand oxen, and one hundred and twenty thousand sheep, and all the people in the kingdom held a festival for twice seven days.

The second vision.—And after the building and the dedication were ended, God appeared a second time to Solomon at Gibeon, and said, "If thou wilt walk before me, as David, thy father, walked, in integrity of heart and in uprightness: then will I establish the throne of thy kingdom upon Israel for ever. But if ye turn from following me, ye or your children, and go after other gods and serve them, then will I cut off Israel out of the land which I have given them.

Hiram, king of Tyre.—Then Solomon gave unto Hiram twenty cities of Galilee, in return for all the

service which he had rendered in furnishing Solomon with timber, stone, and workmen.

But when Hiram saw the cities, he was not pleased with them, and he called them Cabul, that is dirty, or displeasing.

Wealth and wisdom of Solomon.—Then Solomon levied a tribute on all the nations of his kingdom who were not of the children of Israel. He made a navy, manned by the servants of Hiram, and they sailed to Ophir, in Arabia, and brought back four hundred and twenty talents of gold. And the yearly receipt of gold was altogether six hundred and sixty-six talents.

And Solomon made silver to be as plenteous as stones, and cedar trees as sycamore trees, in abundance, and exceeded all the kings of the earth in abundance. He had horses and chariots brought out of Egypt, and great trade.

Moreover, all the earth sought unto Solomon to hear his wisdom; the queen of Sheba, or Ethiopia, also came to try him with hard questions, and she said that "half of his glory and wisdom was not told her."

Idolatry of the King.—But king Solomon loved many strange women. He had many wives and concubines, whom he had taken from among the Ammonites, Moabites, Edomites, Hittites, and Zidonians, which had been strictly forbidden to the Israelites. And when he was old, his wives turned away his heart after other gods, all the abominations of the surrounding heathen nations. "And the Lord was angry with Solomon, and said, Forasmuch as this is done of thee, I will surely rend thy kingdom from thee, and give it to thy servant."

Enemies of Solomon.—Now the Lord raised up enemies to Solomon,—Hadad, the Edomite, who fled

to Egypt in the reign of David, and who was in great favour with Pharaoh, who had given him his sister Tahpenes for a wife; Rezin, the Syrian, who reigned in Damascus; and Jeroboam, the son of Nebat, an Ephrathite, whom Solomon had promoted to great honour.

Jeroboam. — Now Ahijah, the prophet, had met Jeroboam going out of Jerusalem, clad in a new garment, and Ahijah took his new garment and rent it into twelve pieces, and said to Jeroboam, "Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold I will rend the kingdom out of the hands of Solomon, and will give ten tribes to thee." Therefore Solomon sought to kill Jeroboam, but he fled into Egypt, unto Shishak, king of Egypt, and was there until Solomon died.

Death of Solomon, B.C. 975.—And when Solomon had reigned over Israel forty years, he died, and was buried in the city of David, his father, and Rehoboam, his son, reigned in his stead.

EXERCISES ON CHAPTER XXII.

Who made himself king in David's old age? Who sided with him? Who was appointed to be king? Who interfered for Solomon? Who anointed Solomon? What chief men were on his side? Where did Adonijah take refuge? How did Solomon act toward him? What was the fate of Shimei? And of Abiathar? To whom was Solomon married? What did God promise him at Gibeon? How was his wisdom first shown? Who was the chief over the host? What was the extent of Solomon's kingdom? For what was he famous? Who sent timber and stone to Solomon? How was it sent? How did Solomon pay for the trees? By whom were they cut? How many hewers and bearers of burdens had he? Who was chief over them? When was the temple founded? What were its length and breadth? How was it lined within? How long was he building it? What other houses did he build? How long did his own house take? Who was Solomon's worker in brass? Who were his parents?

Who came to prove his wisdom? Relate the story of Jeroboam. How did he dedicate the temple? How long did the feast last? Where did Solomon build a navy? Who helped to sail his ships? How did Solomon sin in his old age? What was the result? How long did he reign? At what date did he die?

CHAPTER XXIII.

Rehoboam.—Now when Solomon was dead, the people who had been grievously taxed by him assembled at Shechem, and desired that Rehoboam would lessen the burden of their taxes.

Then Rehoboam sought counsel from the old men of his father's court, and they said, "Listen to the people, and speak good words to them;" but the young men advised him to be stern and harsh in his reply, and he was so. For he said, "My father made your yoke heavy, but I will add to your yoke."

So the ten tribes revolted, and made Jeroboam their king, who had returned from Egypt at the death of Solomon, and Rehoboam was king of the tribe of Judah only. Nevertheless, he sent Adoram to collect the revenue as usual, but the people stoned him to death, and Rehoboam fled.

Sin of Judah.—Rehoboam was forty years old when he began to reign, and he reigned seventeen years in Jerusalem. His mother was Naamah, an Ammonitess. And Judah did evil in the sight of the Lord; for they built high places, and set up images, and groves, and practised the vilest abominations of the heathen, whom the Lord had cast out of Canaan. So the Lord sent Shishak, king of Egypt, against Jerusalem, and he took it, and the glorious temple which Solomon had built, and carried away all the treasures and the golden shields which Solomon had made, and Rehoboam

could only replace them with imitations in brass or copper.

We learn elsewhere that he humbled himself, so that he was not cut off altogether, but ended his reign after being king of Judah seventeen years.

Jeroboam, the son of Nebat. — Then Jeroboam reigned over Israel in Shechem, for the Lord had forbidden Judah to make war against Jeroboam, because it was His will that the kingdom should depart from the house of Solomon. And Jeroboam said in his heart, "Now shall the kingdom return to the house of David: if this people go up to Jerusalem to do sacrifice." So he took counsel, and made two calves of gold, and he set up one at Dan, in the north, and the other at Bethel, in the south. And he sacrificed to these idols, and made priests for them of the lowest of the people; he also ordained a feast in the eighth month, and he himself offered sacrifice, and burnt incense.

Prediction respecting Josiah. — There came a prophet out of Judah, and said that a child should be born of the house of David, *Josiah* by name, who should burn the bones of men upon that altar; and Jeroboam cried out to lay hold of the prophet, and when he stretched out his hand to seize him, his hand withered, and became useless. Then Jeroboam entreated the prophet to seek pardon for him that his hand might be restored, and he did so. And the altar was rent, and the ashes poured out according to the saying of the prophet, as a token that he was sent of God.

Death of the prophet. — Then Jeroboam invited the prophet to go home and take food with him, and receive a gift; but he said, "No: for so it was charged me by the word of the Lord, saying, Eat no bread, nor drink water, nor turn back again by the same way that thou camest."

Nevertheless, an old prophet of Bethel followed him, and when he found him, he induced him to return, saying that an angel of God had commissioned him. Then the prophet returned with him; but because he thus disobeyed the direct command of the Lord, a lion met him on his return, and slew him. Then the old prophet sent for his body and buried it at Bethel, and commanded that his own body should be buried in the same tomb.

Yet Jeroboam departed not from his evil ways, but followed those evil ways by which he had caused Israel to sin.

Death of Abijah.—And after this, Abijah, the son of Jeroboam, fell sick. And Jeroboam said to his wife, "Arise, I pray thee, and disguise thyself, and go to Ahijah, the prophet, that is in Shiloh." So she went; and when she came to the dwelling of Ahijah, warned by God of her coming, the prophet said, "Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings. Go tell Jeroboam, Thus saith the Lord God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over Israel, but thou hast done evil above all that were before thee; for thou hast made other gods and molten images to provoke me to anger:

"Therefore, behold I will bring evil upon the house of Jeroboam.

"Arise thou, therefore, get thee to thine house, and when thy feet enter the city, the child shall die. He only of Jeroboam shall come to the grave, because in him there is found some good thing toward the Lord God of Israel."

So she arose, and departed to Tirzah, and when she came to the threshold of the door, the child died. And all Israel mourned for him, according to the saying of the prophet Abijah.

Death of Jeroboam, B.C. 954.—But Jeroboam continued his evil courses ; and when he had reigned twenty-two years, he died, and Nadab, his son, reigned in his stead. Nadab reigned two years, and did evil in the sight of the Lord. And Baasha, the son of Ahijah, conspired against him and slew him, and slew all the family of Jeroboam, as the Lord had said : “ Him that dieth of Jeroboam in the city, shall the dogs eat, and him that dieth in the field, shall the fowls of the air eat ; for the mouth of the Lord hath spoken it.”

The successors of Jeroboam to Ahaziah.—Baasha having slain Nadab by a conspiracy, while they were besieging Gibbethon, a Philistine city, and slain every one of the house of Jeroboam, did evil in the sight of the Lord, by walking in the ways of Jeroboam, the son of Nebat, “ who made Israel to sin.” Therefore the Lord sent Jehu, the son of Hanani, to say to Baasha, as he had said to Jeroboam, that “ because he had followed the ways of Jeroboam, he would destroy his house.”

Elah.—Then Baasha died, and Elah, his son, reigned in his stead, and he reigned two years in Tirzah. And Zimri, one of his captains, conspired against Elah, and fell upon him and slew him, while he was drinking himself drunk, in the house of his steward at Tirzah. And Zimri reigned in his stead.

Zimri.—Now when Zimri had slain Elah, he caused every one of the family and friends of Baasha to be slain. But the army of Israel, which was besieging Gibbethon, heard what he had done ; and when he had reigned only seven days in Tirzah, they set up Omri as king, and they went up and laid siege to Tirzah, and took it. And Zimri, seeing that the city was taken, went into the royal palace, and set fire to it, and burnt it over him with fire, and so he died.

Omri.—Then Omri was opposed by Tibni, and the people of Israel were divided, but Omri prevailed and smote Tibni, and he died. And Omri reigned twelve years ; six years in Tirzah, and six years in Samaria, which he built, having bought the hill of Samaria from Shemer, for two talents of silver.

But Omri did evil in the sight of the Lord, even worse than Jeroboam and Baasha, and he died, and Ahab, his son, reigned in his stead.

Ahab.—Ahab reigned twenty-two years over Israel in Samaria, and did evil, for not only did he follow the sin of Jeroboam, but he married Jezebel, the daughter of Ethbaal, king of the Zidonians, and built an altar and grove to Baal, and publicly worshipped him. In his reign appeared the wonderful prophet Elijah the Tishbite.

EXERCISES ON CHAPTER XXIII.

- Who succeeded Solomon ? Whose counsel did he prefer ?
 What was the result ? Where did Jeroboam live while king ?
 What was Jeroboam's great fear ? Where did he set up golden calves ? Who was sent to warn Jeroboam ?
 What was his conduct, and what happened ?
 What king was prophesied of by name ?
 What was the fate of the disobedient prophet ? What was the great sin of Jeroboam ? Who was Abijah ?
 Who visited Abijah ? Why was Jeroboam's race accursed ?
 Who was the only exception ?
 Who conspired against king Nadab ? How long did Baasha reign ?
 What character is given of him ? Who succeeded Baasha ?
 What was his fate ? What became of Zimri ?
 Whom did Israel make king ? Who built Samaria ?
 What is said of Omri's character ?
 How long did Omri reign ? Name the kings from Jeroboam to Ahab.
 Who succeeded Omri ? Whom did Ahab marry ?
 In what way did Ahab sin against God ? What prophet appeared in his reign ?

CHAPTER XXIV.

Elijah, the Tishbite, B.C. 910. — Then Elijah, the Tishbite, who was of the inhabitants of Gilead, went to Ahab, in the midst of his idolatry, and said, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." And so it came to pass.

The Famine. — The three years' drought caused vegetation to fail, and great affliction came upon the people. Ahab sent in all directions to find Elijah, but the Lord had sent him to hide himself by the brook Cherith, and there he was fed by ravens, who brought him bread and meat every morning and evening.

Soon the brook Cherith was dried up by the continued drought, and Elijah was sent to Zarephath, between Zidon and Tyre.

The widow of Zarephath, or Sarepta. — And Elijah found a widow there gathering sticks, and he went to lodge in her house, and by a miracle the barrel of meal and the cruise of oil which the widow had, did not lessen nor waste while the famine lasted.

Then the son of the widow fell sick, and died; and Elijah carried him up into the loft where he slept, and stretched himself upon the child, and prayed unto the Lord that his soul might return unto him again; and so it came to pass.

Obadiah. — Now the wicked queen Jezebel had tried to destroy all the prophets of the Lord, and all of the people Israel, who would not bow the knee to Baal. But Obadiah, the steward of Ahab's house, being one of those who feared God, had saved one hundred of the prophets of the Lord, and hidden them in caves, where he fed them.

Elijah sought.—Now when the famine was sore in the land, Ahab called Obadiah, and said: "Go into the land, unto all fountains of water, and unto all brooks," and seek grass for the horses and mules, that we lose not all the beasts.

And Obadiah met Elijah, who said: "Go and tell thy Lord, behold Elijah is here. As the Lord of hosts liveth, I will surely shew myself unto him this day."

And when Ahab met Elijah, he said: "Art thou he that troubleth Israel?"

But Elijah said: "I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the Lord, and have followed Baalim."

The prophets of Baal.—Then Elijah desired Ahab to gather together the people of Israel and the four hundred and fifty prophets of Baal unto him to Mount Carmel.

And Elijah said unto the people, "How long halt ye between two opinions, if the Lord be God follow him, but if Baal, then follow him."

Then he said to the prophets of Baal, "Let them give us each one bullock, and let us each build an altar, and put wood and the bullock upon it, but put no fire under, and call ye upon your god, and the God that answereth by fire, let him be God." And the people said "It is well spoken."

The sacrifice.—Then the prophets of Baal built their altar, and dressed the sacrifice, and laid it on the wood, and cried out until mid-day, "O! Baal, hear us, Baal, Baal, hear us!" and they cut themselves with knives.

Then Elijah said to the people: "Come near unto me." And he rebuilt the altar of the Lord, and made a trench around it, and laid the wood in order and the bullock on the wood, and caused them to pour twelve

vessels of water over it all, that it might be thoroughly wet, that the people might be sure there was no deceit or fraud on his part.

Then he called upon the Lord about the time of the evening sacrifice, and said: "Lord God of Abraham, Isaac and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done these things according to thy word. Hear me, O Lord, hear me." Then the fire fell and consumed the sacrifice, and even the stones and water, and the people fell on their faces, and said: "The Lord, he is the God; the Lord, he is the God." And Elijah commanded that they should take the false prophets down to the brook Kishon, and they slew them there.

The rain comes.—Then Elijah said to Ahab: "Get thee up, eat and drink, for there is a sound of abundance of rain." And Elijah went to the top of Mount Carmel, and cast himself upon the earth, and told his servant to go and look over the sea seven times, for the sign of rain, until the servant saw a little cloud arise like a man's hand out of the sea.

Then Elijah told Ahab to hasten home, lest the rain should stop him, and he girded up his loins and ran before the chariot of Ahab unto the entrance of Jezreel.

Jezebel threatens Elijah.—And when Ahab told Jezebel what Elijah had done, she sent to the prophet, saying that she would kill him the next day.

So Elijah fled, and leaving his servant at Beersheba, went on southward toward Arabia. And as he sat, worn with fatigue, under a juniper tree, he requested for himself that he might die. But he fell asleep, and an angel touched him, and showed him a cake and some water. And he took the food and laid down again and slept. And the angel awoke him a

second time. And when he had eaten again, he went forty days unto Horeb, the mount of God.

The Lord appears to Elijah.—Now the Lord came unto Elijah in Mount Horeb, and said : “What doest thou here, Elijah?” And he said that he had been very jealous for the Lord God of hosts, but that the idolaters had destroyed all the godly in the land, and he only was left, and they sought his life.

But the Lord told Elijah that there were yet seven thousand men in Israel who had not bowed the knee to Baal.

Moreover, he commanded Elijah to go back toward Palestine, and on his way to anoint Hazael to be king over Syria, Jehu king of Israel, and Elisha, the son of Shaphat, to be prophet in his stead.

And he found Elisha plowing, and Elisha sacrificed the oxen with which he was ploughing, rejoicing that the Lord had called him to be a prophet. And he followed Elijah.

The Syrians invade Israel, B.C. 901.—Now Benhadad, king of Syria, gathered his hosts, and thirty-two kings with him, and invaded Israel. And he besieged Samaria, and sent unto Ahab, demanding his silver and gold, and all his precious things; and when Ahab denied him not, he said he would send his servants unto Ahab's palace, to choose whatever pleased them best; but to this Ahab would not consent.

And God sent a prophet to Ahab, to say that He would deliver the Syrians into his hands by the two hundred and thirty-two young men of the princes of the provinces. And the next day at noon, they marched out of Samaria and fell upon the Syrians, and utterly defeated them.

Then the prophet warned Ahab, that Benhadad would return in the next spring, that so he might be prepared. And so it was.

Now the Syrians had said : "The Lord is God of the hills, but he is not the God of the valleys." Therefore the Lord said He would deliver the Syrians into the hand of Israel. So the Syrians were utterly defeated, and Benhadad taken prisoner. And Ahab made a treaty with him and sent him away, but the prophet told Ahab that he should have put that wicked king to death, and not have let him go.

Naboth and Jezebel.—Now Naboth, of Jezreel, had a vineyard which was close by the palace that Ahab had built. And Ahab said : "Give me thy vineyard for a herb or kitchen garden, and I will give thee a better piece of land." But Naboth would not do so, and Ahab went home displeased, and would not eat his dinner that day.

And Jezebel heard what had vexed him, and she said she would give him the vineyard of Naboth, the Jezreelite.

Then she sent messengers to the elders in Jezreel, and commanded them to bring Naboth to trial for "blaspheming God and the king," and they did so, and found wicked men who bare false witness against him, and he was stoned to death.

Then the elders sent word to Jezebel, saying, Naboth is stoned, and is dead ; then she said to Ahab : "Arise, take possession of the vineyard of Naboth which he refused to sell thee, for he is dead."

Elijah meets Ahab.—Then Ahab went down to take the vineyard of Naboth. And the Lord sent Elijah the prophet to meet him.

And Elijah said to the king : "Thus saith the Lord, Hast thou killed, and also taken possession ? In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine."

And of Jezebel, he said : "The dogs shall eat Jezebel by the wall of Jezreel." For Ahab had done very

wickedly in following idols, and Jezebel, his wicked wife, had stirred him up to do worse than he would have done.

Ahab repents.—Now when Ahab heard the words of Elijah, he rent his clothes, and put on sackcloth, and went softly or humbly before God.

Then the Lord said to Elijah: "Seest thou how Ahab humbleth himself before me? I will not bring the evil in his days, but in his son's days."

Death of Ahab, B.C. 897.—And after three years' peace with Syria, Ahab wished to take Ramoth-Gilead from the Syrians. And he sought help from Jehoshaphat, king of Judah, and, encouraged by lying prophets, he went up against Ramoth.

And Benhadad commanded his people to "fight neither with small nor great, save only with the king of Israel." And the Syrians were very near killing Jehoshaphat. And a certain man drew a bow at a venture, and pierced Ahab between the joints of his armour, and he died in the evening. And they brought him to Samaria. And as one washed the chariot in which he had fought, dogs came and licked up the blood of Ahab, as Elijah had prophesied.

So Ahab died, and Ahaziah, his son, reigned in his stead.

EXERCISES ON CHAPTER XXIV.

What prophet appears in the time of Ahab? Of what country? Against what did he speak? What evil came upon the people? What shews the extremity of the famine? How did Elijah suffer from it? Who was sent to seek him?

Where was he found? What did he tell Ahab to do?

What event followed this? What had Jezebel done to the prophets? Who preserved some?

Whom did Elijah collect at Mount Carmel? What did he say to the people? How did the priests of Baal act?

Why did Elijah water the sacrifice? What followed the burning of the sacrifice? Near what brook?

Whither did Ahab and Elijah go? What followed these events?
Why did Elijah go into the wilderness? Who provided for him there? Whom did he anoint kings of Syria, and of Israel?
Who succeeded Elijah as prophet? Who sought a quarrel with Ahab? What was the result of the quarrel?
What happened at Aphek? Who was Naboth?
What happened to him? By whose means?
Who rebuked Ahab? Why did not the evil come in Ahab's time? What kings united against Syria?
Where was the battle? Where was Ahab buried?
How was the prophecy verified?

CHAPTER XXV.

Successors of Rehoboam.—Those mentioned in the First Book of Kings are Abijah, Asa, and Jehoshaphat, whose reigns extended over a period of sixty-nine years in Judah, during the reigns of Jeroboam, Nadab, Baasha, Elah, Zimri, Omri, Ahab, and Ahaziah, kings of Israel.

Abijah, or Abijam, succeeded Rehoboam. He reigned three years in Jerusalem, and walked in all the sins of his father, and his heart was not perfect with the Lord God, as the heart of David, his grandfather, had been. And there was war all his reign with Jeroboam, king of Israel.

We learn from 2 Chronicles xiii., that Abijah gained a great victory over Jeroboam on Mount Ephraim, took several towns, and so reduced his power that he never recovered. And Abijah died.

Asa, his son, succeeded him, and reigned forty-one years in Jerusalem. And he did that which was right in the sight of the Lord, and the Lord prospered him against Zerah, the Ethiopian.

Nevertheless, when Baasha, king of Israel, came against him and besieged Ramah, he sought help from Benhadad, king of Syria, rather than from Jehovah, for he took silver and gold out of the house of the Lord, and sent to hire the Syrians to help him against Baasha. And when Baasha heard of the league which Asa had made with Syria, he departed from Ramah.

And Asa took the stones from Ramah, and built therewith, Geba and Mizpeh, which he had begun to build, as points of defence against Israel.

And afterwards Asa was diseased in his feet.

Jehoshaphat.—And Asa died (B.C. 914) and Jehoshaphat, his son, succeeded him in the fourth year of Ahab. And he reigned twenty-five years in Jerusalem. And he walked in all the ways of Asa, his father, but he made peace and a league with Ahab, king of Israel.

And he went up with Ahab to fight against the Syrians at Ramoth-Gilead, where, being mistaken for Ahab, he was nearly killed.

And after the death of Ahab, Jehoshaphat prospered; and he made a fleet to go to Ophir for gold, but his ships were wrecked at Ezion Geber.

And Ahaziah, the son of Ahab, king of Israel, offered to send his servants with the ships of Jehoshaphat, but he would not.

Then Jehoshaphat died, being sixty years old, and Jehoram, his son, reigned in his stead.

EXERCISES ON CHAPTER XXV.

Name the successors of Rehoboam in the First Book of Kings. Over how long did their reigns extend? Which king succeeded Rehoboam? With whom did Abijah make war? How long did Asa reign in Jerusalem? What king did he conquer? What king invaded Asa's territories? To whom did he send money to help him?

What did Asa with the stones of Ramah? Who succeeded Asa, and at what date? How long did Jehoshaphat reign? Who was king of Israel in his time? What happened to his fleet? Where? Where did he fight on the side of Ahab? What nearly happened to him at Ramoth Gilead?

CHAPTER XXVI.

THE SECOND BOOK OF KINGS.

Jehoshaphat in Judah.—Ahaziah.—After the death of Ahab, Ahaziah began to reign over Israel in Samaria, he reigned two years, and did evil in the sight of the Lord, as his father had done.

And Ahaziah fell from a lattice or open window in his upper chamber, and was very ill; and he sent messengers to Baalzebub, the Philistine god of Ekron, as though there was no God in Israel.

Elijah.—Then the Lord sent Elijah, the Tishbite, to tell him, that as he had sent to enquire of an idol, and not of the living God, he should surely die of his sickness. So Elijah met the messengers, and sent them back with these words.

Now when the king heard the message, and knew that it was Elijah by the description given of him, "as a hairy man, girt with a leather girdle," he sent an armed troop to bring Elijah, and they found him sitting on a hill top. And the officer who commanded the messengers said: "Thou man of God, the king hath said, come down." And Elijah answered: "If I be a man of God, let fire come down from heaven and consume thee, and thy fifty," and so it was.

Then Ahaziah sent a second fifty, and they also were consumed, and he sent a third fifty. But the

captain of the third fifty fell on his knees before Elijah, and said: "O man of God, I pray thee, let my life, and the lives of these fifty thy servants, be precious in thy sight."

Then Elijah went down and told Ahaziah, as the Lord had said, and he died. And Jehoram, or Joram, reigned in his stead.

Translation of Elijah.—In the first year of the reign of Jehoram, king of Israel, the Lord took Elijah up to heaven in a chariot of fire. And Elisha, his servant, would not leave him on that day, but followed him from Bethel to Jericho, and to the Jordan. And Elijah took his mantle and divided the waters of the Jordan, so that they two went over on dry ground.

Elisha consecrated.—Then Elijah said to Elisha: "Ask what I shall do for thee."

And Elisha said: "I pray thee let a double portion of thy spirit rest upon me."

And Elijah said: "Thou hast asked a hard thing; nevertheless, if thou see me, when I am taken from thee, it shall be so."

And as they talked, the chariot of fire appeared, and took away Elijah, and he went up by a whirlwind into heaven.

Miracles of Elisha.—Then Elisha took up the mantle which had fallen from Elijah, and he went back to the Jordan, and wrapping the mantle together, smote the waters, saying: "Where is the Lord God of Elijah?" And the waters divided, and he passed over. Then the sons of the prophets bowed down themselves before him as the prophet of God.

Then the men of Jericho told Elisha that their water was of bad quality, and he took salt in a new vessel, and cast the salt into the water, and said: "Thus saith the Lord, I have healed these waters,

there shall not be from thence any more death or barren land."

And as he went up from Bethel, little children came out to mock him, and he cursed them in the name of the Lord. And soon after, two she bears came out of a wood and tare in pieces forty-two of them.

Rebellion of Moab.—Now after the death of Ahab, Mesha, king of Moab, rebelled against Israel; for he had paid a tribute to Ahab of one hundred thousand rams, and one hundred thousand lambs with their wool.

So Jehoram went out against Moab, with Jehoshaphat, king of Judah, and the king of Edom, and after a march of seven days through the wilderness of Edom, there was no water for the army, nor for their cattle.

And Jehoram lamented, and said: "Alas, that the Lord hath called these three kings together to deliver them into the hand of Moab."

But Jehoshaphat said: "Is there not a prophet of the Lord, that we may enquire of the Lord by him?" And one said: "Here is Elisha, the son of Shaphat, who poured water on the hands of Elijah."

And Elisha desired a minstrel to play, and the spirit of God came upon him, and he said: "Make this valley full of ditches, for ye shall not see wind, nor rain; yet that valley shall be filled with water." "And the Lord will also deliver Moab into your hand."

Then the Moabites gathered together; and when they saw the sun shining on the water in the valleys, they thought it was blood. Then thinking that the allied kings had fought with each other, they came in haste to the camp of Israel; and the people of Israel, Judah, and Edom, rose against Moab and utterly defeated them.

And the king of Moab, in his distress, sacrificed

his son upon the wall; and after that, Israel returned to their own land.

The oil multiplied.—When Elisha had returned to Israel, there cried a widow of the sons of the prophets unto him, because her creditors were coming to take her two sons for the debt.

Now she had a pot of oil in the house, and Elisha told her to borrow all the vessels she could, and to pour oil into them from the pot, which was still unexhausted. Then he told her to sell the oil, and pay her debt.

Then a Shunammite woman, who had been kind to Elisha, having prepared him a little room to lodge in, when he passed that way, he promised that she should have a son, and it came to pass.

And when the child grew, he was out with his father and the reapers, and was taken suddenly ill, and died at noon.

And his mother hastened to fetch the prophet, and he came to the house and prayed to God for him, and stretched himself on the child as he lay on the bed, and his life returned to him again, and Elisha gave the child to his mother.

The Famine.—And after this there was a famine at Gilgal, and while they were preparing a meal, some poisonous plant was cut up and thrown into the pot, and the meal was spoiled.

Then Elisha cast some meal into the pot, and it became wholesome, and they ate thereof.

And again when a man of Baal Shalisha brought him twenty loaves and some corn as a present, he fed a hundred people with it, and left of it, though his servant had said: "What, shall I set this before a hundred men."

Naaman, the Syrian.—While the Syrians made war against Israel, they had carried away a little maid.

And Naaman, captain of the Syrian host, had given her to his wife.

Now Naaman was in great favour with Benhadad, the king of Syria, but he was a leper.

And the little maid said: "Would to God my lord were with the prophet that is in Samaria, for he would cure him of his leprosy."

And when Naaman heard of Elisha, he obtained a letter from his master to Jehoram, king of Israel, and came with rich presents to Samaria. And Jehoram rent his clothes when he read the letter, saying that the king of Syria sought a quarrel with him.

Then Elisha said: "Let him come to me, and he shall know that there is a prophet in Israel." So Naaman came to his house, and he sent a message to him to go and bathe in the river Jordan seven times. But Naaman was angry because Elisha did not come out to so great a man, and he went away in a rage, but one of his servants persuaded him, and he went and bathed in Jordan, and was clean. And he returned to Elisha, and urged him to take a present from him, but Elisha would take nothing.

Gehazi.—Now Gehazi, the servant of Elisha, was sorry that his master had not taken something of Naaman, and he coveted some of the Syrian treasures. So he went after the Syrians, and said that Elisha wished for a talent of silver and two changes of raiment. And Naaman gave him two talents and the two changes of raiment. And Gehazi placed them in the house.

Now when he stood again before Elisha, the prophet asked where he had been, and he said nowhere.

Then Elisha said to Gehazi: "Went not mine heart with thee? Is this a time to receive presents? The leprosy of Naaman shall cleave to thee, and to thy seed for ever," and he went out from his presence a leper as white as snow.

War with Syria.—Now Benhadad, the king of Syria, made war against Israel. And he laid ambushes, and made plots against them, but Elisha sent to Jehoram, to warn him of the danger.

Then Benhadad complained that there was treachery among his people, but one said that the prophet Elisha told the king of Israel "even the words spoken in the bed-chamber of Benhadad."

Elisha in Dothan.—Then Benhadad hearing that Elisha was in Dothan, sent a great army to surround it by night, and in the morning Elisha's servant was alarmed to see the Syrian host. But Elisha said: "Fear not, those that be with us are more than those that be with them." And he prayed to God to open the eyes of the young man, and he saw the mountain covered with the heavenly hosts. And Elisha prayed also, that they might be stricken with blindness; and so it was.

Then Elisha offered to guide them, and he led them into the midst of Samaria, and there prayed to the Lord to open their eyes. Then the king said: "Shall I smite them, my father." And Elisha said: "No; set bread and water before them, that they may eat and drink and go to their master."

Samaria besieged, B.C. 892.—After this, Benhadad besieged Samaria, and it was so closely shut up, that the people could get no food, and the famine was so dreadful, that women ate their own children.

And Jehoram sent to seize Elisha, and to put him to death; but Elisha said: "Thus saith the Lord, to-morrow, about this time, a measure of fine flour shall be sold for a shekel, and two measures of barley for a shekel." But one lord on whom the king leaned, said: "Behold if the Lord would open windows in heaven might this thing be?"

And Elisha answered him, and said: "Thou shalt see it with thine eyes, but thou shalt not eat thereof."

Retreat of the Syrians.—Now four lepers determined to go by night to seek food in the Syrian camp. And when they came, they found it deserted of men, for the Lord had sent fear into the hearts of the Syrians, and they had fled away in haste.

Then the lepers returned to the city, and told the news, and the famished people went out and plundered the Syrian camp. So a measure of fine flour was sold for a shekel, and the lord, upon whose hand the king leaned, had charge of the gate, and in the confusion he was thrown down, and trodden to death.

Thus was the prophecy fulfilled, that he should see the plenty, but should not eat thereof.

Then the Shunammite woman, who had been away from the land on account of the famine, returned, and the king gave her all the lands that had formerly been hers.

EXERCISES ON CHAPTER XXVI.

- Who succeeded Ahab? What accident happened to him?
To whom did he send for help? Who met the messengers?
What description is given of him?
What reply did he give to the king?
What places did Elijah visit before parting from Elisha?
How did they cross the Jordan? What did Elisha ask of Elijah?
How did Elisha test his new powers?
What miracles did Elisha perform? Who was Mesha?
Against whom did he rebel? Who assisted Jehoram?
Of what were they in need? Who helped them?
What was the result of the war? What sacrifice was offered by the king of Moab? Who was Gehazi?
What kindness did the Shunammite shew Elisha?
Name some other miracles of Elisha. Who was Naaman?
Give some account of Naaman's cure? What happened to Gehazi? What suspicion had the king of Syria?
How was it explained to him? Where was Elisha?
What happened to the Syrian army? How did Elisha dismiss them?
What city was besieged by Benhadad? From what did the people suffer? What did Elisha prophesy?

Who doubted his word? How did this plenty happen?
What was the fate of the doubter? How long did the famine
last? Who was advised to leave Palestine?
Whither did she go? What happened on her return?

CHAPTER XXVII.

Hazael, the Syrian.—Now Elisha came to Damascus, and Benhadad, king of Syria, was sick, and he sent Hazael, his captain, to Elisha with a present of forty camels burden, to say, "Shall I recover of this disease?" And Elisha looked on Hazael stedfastly until he wept. And when Hazael asked why he did so, he replied, "Because I know the evil that thou wilt do unto the children of Israel; the Lord hath shewed me that thou shalt be king over Syria." Then Hazael departed and told Benhadad that he might recover, but the next day "he took a thick cloth and dipped it in water, and spread it on his face, so that he died, and Hazael became king of Syria in his stead."

Jehoram, king of Judah, B.C. 892.—In the fifth year of Joram, son of Ahab, king of Israel, Jehoram, the son of Jehoshaphat, began to reign in Jerusalem. He reigned eight years, but he did evil in the sight of the Lord, for his wife was the daughter of Ahab, the idolatrous king of Israel.

In his days, Edom revolted from Judah, and after a fierce conflict it became independent, and Libnah also.

Ahaziah, king of Judah, B.C. 885.—And Jehoram died, and Ahaziah reigned in his stead. He went with Joram, king of Israel, to war against Hazael, king of Syria. And Joram was wounded, and returned to Jezreel to be healed of his wounds.

Jehu anointed king.—Now Elisha sent a messenger to anoint Jehu, the son of Nimshi, king over Israel. And when his fellow captains heard the errand of the prophet, they proclaimed Jehu king. And Jehu went to Jezreel, and Joram went out to meet him with Ahaziah, king of Judah. And Jehu drew a bow at a venture, and shot Joram between his arms, and he died. And Jehu told his captain, Bidkar, to cast the dead body into the portion of Naboth, the Jezreelite.

Death of Ahaziah, B.C. 883.—And after the death of Joram, Jehu followed Ahaziah, who was then visiting Joram in Jezreel, and he smote Ahaziah, and he fled wounded to Megiddo, and died there.

Death of Jezebel.—Then Jehu went to the palace of Jezebel, and she looked out at a window, and said: "Had Zimri peace who slew his master?" And Jehu commanded them to throw her down; and her servants threw her down, and he trod her under his feet.

Then he went in to eat and drink, and afterwards sent people to bury Jezebel, because said he: "She is a king's daughter," but when they looked for her, the dogs of Jezreel had eaten her up, as the prophet Elijah had said: "In the portion of Jezreel shall dogs eat the flesh of Jezebel;" for they found only her skull, and feet, and the palms of her hands.

Destruction of Ahab's sons.—Now there were seventy sons of Ahab in Israel, and Jehu sent to the chief man who had charge of them, to choose one of them to be king, but the elders were afraid of Jehu, and afterwards, at his request, they sent him the heads of the sons of Ahab, in baskets, to Jezreel. Then Jehu said: "Know now that there shall fall unto the earth nothing of the word of the Lord, which he spake concerning the house of Ahab."

And Jehu slew all the kinsfolk and friends of Ahab,

and afterwards he slew the brethren of Ahaziah, who had gone into Samaria to pay a visit to the children of Ahab.

Baal's prophets.—Then Jehu made an alliance with Jehonadab, the son of Rechab; and he took him up into his chariot, and said: "Come see my zeal for the Lord of Hosts." And he commanded all the priests of Baal and his worshippers to be gathered together for a solemn assembly. And when they had met in the house of Baal, he sent soldiers in who slew them all.

And he burned the images, and defiled the house of Baal, and abolished the worship of Baal in Israel, yet he did not worship Jehovah with all his heart, but followed the sin of "Jeroboam, the son of Nebat, who made Israel to sin."

Hazael, B.C. 860.—Then the Lord began to lessen the power of Israel, and Hazael came up against it, and smote the lands east of Jordan, the land of Gilead and Bashan, being the land of the Gadites, the Reubenites, and the Manassites.

Death of Jehu.—And Jehu reigned over Israel, in Samaria, twenty-eight years, and he died. And Jehoahaz, his son, reigned in his stead.

And Jehoash, son of Ahaziah, was then king of Judah.

Jehoash, or Joash, and Athaliah.—Jehu being king of Israel. Now when Athaliah, the widow of king Jehoram, the daughter of Jezebel, saw that Ahaziah, the grandson of Jehoshaphat, king of Judah, was dead, she arose and destroyed all the royal family that remained, and seized the throne for herself. But Jehoshaba stole away from among the bodies of the slain one little boy, who had been hidden there, and she gave him to her husband Jehoiada, the high priest, and

they kept him secretly six years in the house of the Lord.

And in the seventh year, Jehoiada gathered the princes and elders of Judah together, and shewed them Jehoash, the son of Ahaziah, and they made a covenant with Jehoiada to restore the kingdom to Jehoash, and to put Athaliah to death. And when Athaliah was dead, Jehoiada made a covenant with the people to serve the Lord, and to destroy the temples, images, and chief priests of Baal.

And Jehoash was seven years old when he began to reign, and he reigned forty years in Jerusalem. All the days of Jehoiada, the high priest, he did right, and Jehoiada encouraged the people to give money to repair the temple, and restore its worship. And they gave liberally; for the sons of Athaliah, that wicked woman, had taken away things from the temple, and had bestowed them upon the temple and worship of Baal.

Jehoahaz, king of Israel.—Now in the twenty-third year of the reign of Joash, king of Judah, Jehoahaz, son of Jehu, began to reign over Israel. And he did evil in the sight of the Lord. And the Lord delivered Israel into the hand of Hazael, king of Syria, who so utterly defeated them, that he left only fifty horsemen and ten thousand footmen. And Syria oppressed Israel all his days.

Jehoash, son of Jehoahaz.—Now when Jehoahaz was dead, and Jehoash ruled Israel in his stead, the king went to see Elisha on his death bed. And Elisha told him to shoot an arrow out of a window, and to smite the ground; so he smote it thrice, and then stayed. And Elisha prophesied that the Lord would smite Syria by his hand. And after this, Joash gained three great victories over Syria, under Ben-hadad, the son of Hazael, who had been a scourge

to Israel, as the Lord had spoken by Elisha the prophet.

Joash, moreover, had fought with Amaziah, king of Judah, and taken him prisoner, and broken down the wall of Jerusalem.

And Elisha died and was buried, and when the Moabites invaded the land, some people who were burying a man, threw the body in haste into the tomb of Elisha, and the man was restored to life when his body touched the remains of Elisha. And Joash died, and Jeroboam, his son, reigned over Israel in his stead.

Jehoash becomes an Idolater (2 Chronicles, xxiv.)—And Jehoiada died, being one hundred and thirty years old, and the princes of Judah came to Jehoash and drew him aside to worship Baal. And when Zechariah, the priest, the son of Jehoiada, spake against this, and said, "Why transgress ye the commandment of the Lord," the princes of Judah stoned him to death at the command of the king.

The Syrian invasion, B.C. 840.—Then before the end of the year, Hazael, king of Syria, fought against Gath, and took it, and he came against Jerusalem, and Jehoash gave him the gold and silver vessels out of the house of the Lord, and he destroyed the princes of Judah. We learn also from 2 Chronicles, xxiv. that the Lord delivered Judah into the hand of a very small band of Syrians.

And when the Syrians had departed, Jehoash was sick of various diseases, and his servants conspired against him, and murdered him on his own bed.

The names of the chief conspirators were Zabad and Jehozabad, sons of strange women. And Amaziah, his son, reigned in his stead.

Reign of Amaziah, B.C. 839.—Now Amaziah put to death the men who had slain his father, but he

spared the lives of their children, according to the law of Moses.

He numbered the men of Judah, and found three hundred thousand men of war; then he determined to fight against Edom. And he hired one hundred thousand men of Israel to help him against Edom; but a man of God came and told him that if the army of Israel went, the Lord would not prosper the war. So Amaziah sent back the one hundred thousand men of Israel, who, being very angry, fell upon some cities of Judah, and did great damage.

And Amaziah went against Edom, and defeated them, with great slaughter, in the valley of Salt, and took their city—Selah,—which he called Joktheel; but he brought back the idols of Edom, and set them up to worship them.

War with Israel.—Then Amaziah sent a challenge to Jehoash, grandson of Jehu king of Israel. But Judah was defeated, and Amaziah taken, and the city of Jerusalem; four hundred cubits of the wall were broken down, and all the precious things carried away from the temple.

And after this, Amaziah lived very wickedly fifteen years, and they made a conspiracy against him in Jerusalem, and put him to death at Lachish, whither he had fled, and Azariah, his son, reigned in his stead. Amaziah had reigned twenty-nine years in Jerusalem, and was fifty-four years old at his death.

Azariah or Uzziah king of Judah, B.C. 810.—(Jehoash, son of Joash, being king of Israel). Uzziah, or Azariah, was sixteen years old when he began to reign, and he reigned fifty-two years in Jerusalem, and did that which was right in the sight of the Lord.

And the Lord prospered him against all his enemies, so that his name was great among the Philistines, Arabians, and Ammonites, to the border of Egypt.

And he had great hosts, and made cunning machines of war, but when he was strong, he went into the Temple to burn incense, which was lawful only to the priests; and when the priests protested against it, he grew wroth, and the Lord smote him with leprosy, so that he lived as a leper in a separate house all the rest of his days. And his son, Jotham, ruled the people in his stead.

Jotham, king of Judah, B.C. 773.—(Zachariah, son of Jeroboam, king of Israel). Jotham was twenty-five years old, and reigned sixteen years in Jerusalem. He did that which was right in the sight of the Lord and the Lord prospered him greatly.

He repaired the Temple, and built many fortresses, he defeated the Ammonites, who paid him an annual tribute of one hundred talents of silver, with twenty thousand measures of barley and wheat.

In those days, near the end of the reign of Jotham, Rezin, the king of Syria, and Pekah, the son of Remaliah, king of Israel, began to vex Judah.

And Jotham died, B.C. 742, and Ahaz, his son, succeeded him.

Ahaz, king of Judah, B.C. 742.—(Pekah, son of Remaliah, king of Israel.) Ahaz succeeded his father Jotham, he was twenty years old, and reigned sixteen years. He did evil in the sight of the Lord, as a grievous idolater; he offered his own children as sacrifices to Moloch, and introduced the Syrian worship into the Temple itself.

League of Syria and Israel.—Then Rezin, king of Syria, and Pekah king of Israel, banded together against Ahaz, and defeated his forces with great slaughter. Rezin carried away a multitude of captives to Damascus, and Pekah slew one hundred and twenty thousand, and carried away captive two hundred thousand with much spoil to Samaria, but at the remon-

strance of Oded the prophet they were set free again.

Tiglath-pileser.—Then Ahaz sent to ask help from Tiglath-pilezer king of Assyria, and he came against Damascus, and took it, and slew Rezin king of Syria; and Ahaz went to Damascus to visit him, and there he copied the pattern of an altar and sent it to Jerusalem to Urijah the priest, to make one like it, and when Ahaz returned, he himself offered sacrifices on the altar, which was not lawful for him to do. So he caused the priests to offer the daily sacrifice on the new altar; and he took the brazen altar which Solomon had made, and sacrificed and enquired at it for himself.

But the Lord brought Judah low, because of these offences, and the gods of Syria, to whom he sacrificed, could not help him at all. Moreover he took away a portion of treasure out of the Temple to bribe Tiglath-pilezer to help him, but he helped him not.

Yet in his distress he did not seek the Lord, but shut up the doors of the temple, and made altars in every corner of Jerusalem: and in every city of Judah, to burn incense, and to provoke the Lord to anger.

And Ahaz died, and Hezekiah his son reigned in his stead.

In this reign the prophet Isaiah prophesied to Ahaz that he should not fear Rezin and Pekaliah, but trust in the Lord.

EXERCISES ON CHAPTER XXVII.

Why did Elisha go to Damascus? What did he say of Hazael?
Who reigned over Judah at the same time as his father?
What was his character? Who was his wife?
What country revolted from Judah? Who succeeded Jehoram?
What was his mother's name? Whose daughter was she?
Against whom did the kings of Israel and Judah make war?

What was the fate of Jehoram? Who was anointed in his stead?
 What became of the wicked Jezebel? What prophecy was thus verified?
 What became of Ahab's descendants? What other king did Jehu slay?
 What stratagem did he employ against the priests of Baal?
 Was Jehu a sincere follower of God? Whose sin did he follow?
 How did Athaliah try to secure the crown of Judah for herself?
 Who was saved? Who secured him to be made king?
 What became of Athaliah? What was the character of Joash?
 By whom had he been taught? What place did he repair?
 How did he keep away Hazael? What was his fate?
 Who succeeded Jehu in Israel? What character is given of him?
 Who visited Elisha on his death bed? What did Elisha tell him to do?
 What happened at the tomb of Elisha? Who was then king of Syria?
 Upon whom did Amaziah revenge himself?
 With whom did he make war? How did he injure the city of Jerusalem? What was the fate of Amaziah?
 Who succeeded him? How long did Uziah reign?
 How did Uziah break the law? What was the consequence of his sin? Who succeeded him? How old was Jotham?
 What tribute did the Ammorites pay him? Who succeeded Jotham? What was his character?
 Who invaded Judah in the reign of Ahaz?
 To whom did Ahaz send for help?

CHAPTER XXVIII.

KINGS OF ISRAEL.

Jeroboam II., B.C. 825.—In the fifteenth year of Amaziah king of Judah, Jeroboam II. grandson of Jehu began to reign over Israel.

He reigned forty-one years, and did evil, like Jeroboam the son of Nebat. Nevertheless by him, the Lord saved Israel out of the hand of the Syrians.

Zachariah, B.C. 773.—And Jeroboam II. died, and

Zachariah his son succeeded him in the thirty-eighth year of Azariah or Uzziah king of Judah.

Zachariah did evil in the sight of the Lord, and Shallum the son of Jabesh conspired against him and slew him when he had reigned only one year. He was the fourth and last king of the family of Jehu.

Shallum.—Shallum the son of Jabesh reigned only one month over Israel, for Menahem the son of Gadi went up from Tirzah to Samaria, and slew Shallum, and cruelly used the people of Tiphshah and other towns.

Menahem began to reign in the thirty-ninth year of Uzziah king of Judah, B.C. 772. He reigned ten years in Samaria, and did evil in the sight of the Lord.

And Pul king of Assyria came against the land, and Menahem gave him one thousand talents of silver to depart. This money he obtained by placing a tax of fifty shekels of silver on each man of Israel, and Menahem died.

Pekahiah, B.C. 761.—Azariah being still king of Judah, Pekahiah son of Menahem began to reign; he reigned over Israel two years, and did that which was evil in the sight of the Lord, and one of his captains, Pekah son of Remaliah, conspired against him in Samaria, and killed him.

Pekah, B.C. 759.—In the fifty-second year of Uzziah or Azariah king of Judah, Pekah the son of Remaliah succeeded Pekahiah, and reigned over Israel twenty years.

In his days came up Tiglath-pileser king of Assyria, and took many cities from Israel, and carried away the three tribes on the east side of Jordan captive to Assyria, and placed them in cities of Assyria, where they remained. 1 Chron. ii.

Hoshea, B.C. 739.—And Hoshea son of Elah con-

spired against Pekah, and slew him, and reigned in his stead. He did evil in the sight of the Lord, and Shalmanezzer king of Assyria came against him, and he submitted. But Shalmanezzer found that Hoshea had dealt treacherously in seeking alliance with So king of Egypt, and neglecting to pay his annual tribute. And Shalmanezzer besieged the city of Samaria three years, and took it, and carried away the people to Assyria. And he brought people from Assyria, and placed them in the cities of Israel. Now these Assyrians knew not the worship of the God of Israel, and they brought their idols, and set them up, but the people were afraid, because many lions had been sent among them, which had slain many people. Then Shalmanezzer commanded one of the priests of the Jews to return from Assyria; and he dwelt in Bethel, and taught the people how to worship the God of Israel, and they feared the Lord, and served their own gods also.

Thus destruction came upon Israel on account of their idolatry and sin.

Hezekiah king of Judah, B.C. 726.—(Hoshea being king of Israel in Samaria.) And Ahaz died, and Hezekiah his son succeeded him. He was twenty-five years old when he began to reign; he reigned twenty-nine years in Jerusalem, and did that which was right in the sight of the Lord.

He removed the high places, brake the idols, and cut down the groves. He also destroyed the serpent of brass that Moses had made, because the people had burned incense to it, as an idol, and he called it, Nehushtan, a piece of brass.

He trusted in the Lord God of Israel, and the Lord was with him, and he prospered whithersoever he went forth.

He smote the Philistines, even unto Gath and the border thereof.

Sennacherib king of Assyria, B.C. 713.—Now Hezekiah did not pay the tribute to the king of Assyria, which Ahaz had paid. And in the fourteenth year of his reign, Sennacherib king of Assyria came up against him, and took the fenced or fortified cities of Judah, and came even to Lachish, about twenty miles from Jerusalem.

And Hezekiah sent to Lachish to Sennacherib, saying, "I have offended." And he demanded three hundred talents of silver, and one hundred talents of gold, so that Hezekiah was obliged to cut the gold from the Temple doors and pillars to pay this tribute.

Second Assyrian Invasion, B. C. 710.—Then Sennacherib sent three of his chief officers, with a great host against Jerusalem. And Rabshakeh his cup-bearer made a vainglorious speech, and blasphemed the God of Israel, boasting of the countries whose idols they had overcome.

Rabshakeh's Letter.—And afterwards Rabshakeh sent a threatening letter to Hezekiah; and when he had received it, he went with it into the house of the Lord. And he spread the letter before the Lord, and prayed before the God of Israel. And the Lord sent Isaiah with a cheering message to Hezekiah, saying, "I will defend this city to save it."

And it came to pass that night, that the angel of God smote the Assyrian army, one hundred and eighty-five thousand men, so that in the morning they were all dead corpses.

Then Sennacherib returned to his own land in fear, and there he was murdered by his two sons, Adram-melech and Sharezer, in the house of Nisroch his god. And Esarhaddon his son reigned in his stead.

Hezekiah is sick.—Now Hezekiah was sick, and likely to die, and he wept sore, and prayed earnestly to God to spare his life, and he was spared for fifteen

years. And when Hezekiah requested that he might have some sign that he should recover, the prophet Isaiah said that the shadow made by the sun on the sundial of Ahaz should go backward ten degrees. And so it came to pass.

Berodach Baladan king of Babylon sent messengers and a present to Hezekiah, and the king shewed them all his treasures and precious things. But Isaiah came to him to reprove him, and told him that in the days to come, the people of Babylon should come up to Jerusalem, and carry away from it all that was most precious.

And after this Hezekiah prospered greatly, and improved the city of Jerusalem, by bringing water into the city.

And Hezekiah died, and Manasseh his son reigned in his stead.

Manasseh, B.C. 698, was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem, but he did evil in the sight of the Lord.

He built again the high places for Baal, as Ahab had done, and worshipped all the hosts of heaven, building altars to them, even in the sacred Temple itself. Moreover, "Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to the other, and did worse than the heathen nations whom the Lord cast out before Israel."

Esarhaddon.—Then the Lord sent his servants the prophets to rebuke Manasseh. Moreover Esarhaddon king of Assyria, came against him, and took him prisoner to Babylon. And there he repented of his sin, and humbled himself, and was restored to his kingdom.

Then Manasseh removed the idols, which he had previously made, and walked humbly before God until he died.

Amon, B.C. 643.—Amon was twenty-two years old, and he reigned two years in Jerusalem. He forsook the Lord God of his fathers, and did evil as Manasseh had done. And his servants conspired against him and slew him. But the people punished those murderers, and made Josiah his son king in his stead.

EXERCISES ON CHAPTER XXVIII.

Whose grandson was Jeroboam II. ?
 How long did he reign, and what was his character ?
 Who conspired against Zachariah ? How was Shallum punished ? How long did Menahem reign ?
 How did he satisfy Pul king of Assyria ? How did he get the money ? Who succeeded Menahem ?
 Who conspired against him ? How long did Pekah reign ?
 Who invaded Israel in his reign ? What towns did he take ?
 And whither did he carry the captives ? Who succeeded Azariah or Uzziah in Judah ?
 Who besieged Samaria ? How long ? Who was king in Israel ?
 What was done with Hoshea ? And with the Ten Tribes ?
 Why did all this evil come upon them ? What was the date ?
 How did Shalmanezzer re-people the country ? What animals troubled them ? What did they wish for ?
 What peculiar religion was then formed ?
 Who succeeded Ahaz in Judah ?
 What character is given of Hezekiah ? What did he call *Nehushtan* ? How had it been treated ?
 Who invaded Judah in the fourteenth year of King Hezekiah ?
 How did Hezekiah pacify him ? Who was his chief general ?
 How did he act towards the Jews ? Who were Hezekiah's officers ? Who sent a message to the king ?
 What was Isaiah's counsel ?
 What did the king do with Rabshakeh's letter ?
 How did God answer him ?
 What other great favour was conferred on Hezekiah ?
 How was he cured ? What mistake did he make afterwards ?
 What prophecy followed ? How was the prophecy fulfilled ?
 Who wrote of it ? Who succeeded Hezekiah ?
 How old was Manasseh ? What was his character ?
 Who succeeded him ? How did he act ?
 What happened to Amon ? Who was next to Amon ?

CHAPTER XXIX.

Josiah, B.C. 641.—Josiah was only eight years old when he began to reign ; he reigned thirty-one years in Jerusalem, and did that which was right in the sight of the Lord.

When he was eighteen years old, he commanded Hilkiah, the high priest, to gather the offerings of money made at the door of the temple, and to make use of it to repair the breaches in the house of the Lord.

And while they were repairing the temple, Hilkiah found a copy of the book of the law, and he gave it to Shaphan, the scribe, who read it before the king.

Josiah's distress.—And when the king heard the words of the book, he rent his clothes, in alarm and sorrow, because "his fathers had not hearkened to the words, to do as the Lord commanded."

Then Josiah sent Shaphan and Hilkiah to Huldah, the prophetess, to enquire concerning these things. And she said, "Thus saith the Lord God of Israel, touching the words which thou hast heard, Because thine heart was tender, and thou hast humbled thyself, and hast rent thy clothes, and wept before me ; I also have heard thee, saith the Lord."

And the Lord said that the evils threatened in the book of the law should not come upon the land until Josiah had been gathered to his grave in peace.

Josiah's reformation.—Then the king gathered the elders of Judah and Jerusalem, and all the people, small and great, and he read in their ears all the words of the book of the covenant which was found in the house of the Lord.

And the king and the people made a covenant to serve the Lord, and Josiah destroyed all the idols, and

cut down the groves and the altars which had been erected to the abominations of the heathen.

Moreover, the king destroyed the altars and groves which Jeroboam, son of Nebat, had made, and the idolatrous priests of the high places, and took the bones out of the sepulchres, and burned them upon the places where the altars had stood, that the word of the Lord might be fulfilled which he spake by the mouth of his prophet three hundred and sixty years before, when Josiah was named as the destroyer of idols.

And Josiah ordered that the people should strictly observe the passover, so that there was not holden such a passover "since the days of the Judges."

Death of Josiah, B.C. 610.—Now Pharaoh Nechoh, king of Egypt, went up against Carchemish, a city of Assyria, and Josiah went out against him, and a battle was fought at Megiddo, where Josiah was slain; and Jehoahaz, his second son, reigned in his stead.

Jehoahaz, or Shallum, B.C. 610.—Jehoahaz reigned three months in Jerusalem, and did evil in the sight of the Lord, and Pharaoh-Nechoh put him in bands, or chains, and sent him to Egypt, and he died there, and he taxed the kingdom of Judah in an annual tribute of one hundred talents of silver, and one talent of gold, and made Eliakim, son of Josiah, king of Judah. And Pharaoh changed the name of the king of Judah from Eliakim to Jehoiakim.

Jehoiakim, B.C. 610.—Jehoiakim was twenty-five years old, and he reigned eleven years in Jerusalem, doing evil in the sight of the Lord, as his fathers had done.

In his days, Nebuchadnezzar, king of Babylon, came against Jerusalem and took it. Jehoiakim became his servant three years, after which, in spite of the warning of Jeremiah the prophet, he rebelled, and the

country was grievously oppressed by bands of Chaldeans, Syrians, and others, until Jehoiakim died, and Jehoiachin, his son, reigned in his stead.

Daniel and his Friends, B.C. 606.—About this time it is supposed that the prophet Daniel was carried away captive, being then a youth; and from this time the Babylonish captivity is usually dated.

Jehoiachin, B.C. 599.—Jehoiachin, who is also called Jeconiah, reigned only three months, when Nebuchadnezzar came and besieged Jerusalem, and took it.

And he carried away the king and his mother, and all the chief of the people, prisoners to Babylon, and all the craftsmen and smiths, and left only the poorest of the land.

And Jeconiah was a captive in Babylon thirty-seven years, until the reign of Evil-Merodach, son and successor of Nebuchadnezzar. Moreover, Nebuchadnezzar carried away all the remaining gold and silver vessels out of the house of the Lord.

Zedekiah, B.C. 598.—After the deposition of Jehoiachin, Nebuchadnezzar made Mattaniah, the youngest son of Josiah, king of Judah, and changed his name to Zedekiah. This king did evil in the sight of the Lord; he revolted against the king of Babylon, who had placed him on the throne. In the seventh year of his reign, Nebuchadnezzar invaded Judah, but turned aside to meet the king of Egypt.

Destruction of the Temple, B.C. 587.—In the eleventh year of the reign of Zedekiah, the Chaldeans came again to besiege Jerusalem. When the city surrendered, Zedekiah fled by night, but was taken prisoner at Jericho.

Nebuchadnezzar, in his rage, caused the children of Zedekiah to be slain in the presence of their father, whose eyes were afterwards put out, and he sent

Zedekiah in chains of brass to Babylon, where he died.

The walls of the city were demolished, and the temple plundered and burnt. The high priest, and many other men of note, were slain at Riblah, and all taken captive but a few of the poorer people, who were left to till the land.

Gedaliah.—Nebuchadnezzar made Gedaliah, the grandson of Shaphan the scribe, chief over the people that were left in the land, and Jeremiah, the prophet, remained with him. But soon after came Ishmael, one of the princes of the blood royal, with a band, and they slew Gedaliah and his friends, and the Chaldeans who were left in the land.

Flight into Egypt.—Then the remnant of the people, being in great fear of the Chaldeans, fled away into Egypt, and thus ended the kingdom of Judah, which had lasted three hundred and eighty-eight years, from the ascent of Rehoboam, the son of Solomon.

EXERCISES ON CHAPTER XXIX.

What discovery was made in Josiah's reign?
Where was it found? What did Josiah do with the book of the law? And with the idols?
Against what kings did Josiah make war? What was the result? Who succeeded Josiah?
By whom was he imprisoned? Where?
Who was made king in his place? What name was given to him? Who next invaded Palestine? With what result?
What other kings reigned in Judah?
What became of Zedekiah? Who were taken to Babylon?
Who were slain at Riblah? Who was set over Palestine?
What happened to Gedaliah?
What was the date of this captivity of Judah? B.C. 588.

CHAPTER XXX.

THE FIRST BOOK OF CHRONICLES.

THE Books of the Chronicles of the kingdoms of Judah and Israel form only one in the Jewish sacred writings, and were called the "Words of the days." In the Septuagint they are called the "*books of things omitted.*"

They are believed to have been composed by Ezra from national records after the return from the Babylonish captivity, B.C. 536.

There is necessarily much repetition of what had been said in the Books of Samuel and of Kings, but it is a great advantage to read these books together, as they are illustrative of each other, as well as supplementary.

The first nine chapters contain genealogical tables from Adam to Ezra, by which the descent of our Saviour from Abraham may be clearly shown.

The remaining twenty chapters contain an abstract of the reign of Saul, and many particulars of the reign of David, until his death.

Death of Saul, B.C. 1056.—In addition to the particulars of Saul's death narrated in 1 Samuel, xxxi., we learn from the tenth chapter of this book, that Saul "died for his transgression," and that he had sinned in asking questions of one that had a familiar spirit, when he did not enquire of the Lord.

Joab, son of Zeruiah, chap. xi.—And David said, "Whosoever smiteth the Jebusites first, shall be chief and captain." So Joab, the son of Zeruiah, went first up, and was chief.

The Water of Bethlehem.—Now while David was yet in the hold, and the garrison of the Philistines

was yet in Bethlehem, David said, "O that one would give me drink of the water of the well of Bethlehem that is at the gate."

Then three of the mighty men of David brake through the host of the Philistines, and drew water out of the well of Bethlehem, and brought it to David; but he would not drink it, but poured it out unto the Lord, for he said, "My God forbid it me, that I should do this thing; shall I drink the blood of these men that have put their lives in jeopardy?" Therefore he would not drink it.

Chapter xii. contains a description of those who gathered round David while an exile from Israel in the time of Saul, of their being armed with bows and slings, which they could use with both hands; also of those who united to make him king in Hebron.

David desires to build a temple.—And as David sat in his house, he said to Nathan the prophet, "Lo' I dwell in a house of cedars, but the ark of the covenant of the Lord remaineth under curtains." And Nathan said, "Do all that is in thine heart, for God is with thee."

But the same night the Lord appeared to Nathan, and said, "Go, tell David, my servant, thus saith the Lord: Thou shalt not build me a house, because thou hast been a man of war, and hast shed blood."

Nevertheless, the Lord promised David that he would build up his house, and that one of his family should reign after him, and build a house unto the Lord. And David praised the Lord for his goodness.

Hadarezer.—The remaining chapters of this book relate—1, How David smote Hadarezer, king of Zobah, and the Syrians who came to help them, and took from them shields of gold, and abundance of brass (copper), which he dedicated to God, and stored up until the building of the temple.

2. **Rabbah, of Ammon.**—The destruction of Rabbah, the chief city of Ammon, by Joab, because the Ammonites had insulted the ambassadors of David by cutting off half their beards and the skirts of their garments, and of the two giants, the brothers of Goliath, of Gath.

3. **The numbering.**—The numbering of Israel by David, and his punishment, by a plague, which destroyed seventy thousand of the people, and was stayed at the threshing-floor of Ornan the Jebusite.

4. **The charge given by David to Solomon** on his accession to the throne; the appointment of the courses of the priests, the sons of Aaron, and the Levites, into twenty-four orders for the temple service; the giving of patterns for the various parts of the temple, and the death of David, who had reigned seven years in Hebron, and thirty-three years in Jerusalem.

EXERCISES ON CHAPTER XXX.

Write a list of the kings of Israel from Jeroboam to Hoshea.

Also a table of kings of Judah from Rehoboam to Zedekiah.

What is said to have been Saul's last transgression?

What risk did three mighty men of David run at Bethlehem?

How were David's men armed at Ziklag? How did they use them? How long did the ark of God stay with Obed-Edom?

Why was not David permitted to build the Temple of God?

From what people did David take shields of gold? Where?

Who insulted David's ambassadors? Of whom did they hire chariots? Who slew the brother of Goliath?

Who was slain by David's nephew? What prophets lived in David's time? Who numbered the people?

Which tribes did Joab leave out? Where did the plague stay?

What did David give Ornan for his threshing floor? For what purpose? Into how many orders were Aaron's sons divided?

How long did David reign in Jerusalem and in Hebron?

CHAPTER XXXI.

SECOND BOOK OF CHRONICLES.

THE principal events which are noticed in the Second Book more fully than elsewhere, are in the lives of Asa, Jehoshaphat, Jehoram, and Uzziah.

Asa triumphs over the Ethiopians, B.C. 941, ch. xiv. and xv.—Now there came out against Asa, Zerah, the Ethiopian, with a host of a thousand thousand, about double the army of Asa. Then Asa prayed unto the Lord, and said, "Lord, it is nothing with thee to help, whether with many or with them that have no power: help us, O Lord, our God, for in thy name we go against this multitude. O Lord, our God, let not man prevail against us." So the Lord smote the Ethiopians.

Then Asa, encouraged by the words of Oded, the prophet, put away the idols out of the land, and gathered the people together, and they made a covenant to seek the Lord God of their fathers. And all Judah rejoiced at the oath, and the Lord gave them rest.

Jehoshaphat with Ahab, ch. xviii.—xx.—Now Jehoshaphat had made affinity, or friendship, with Ahab, the wicked king of Israel, and had married his son Jehoram to Athaliah, the daughter of Ahab. And Ahab desired Jehoshaphat to go with him to battle against the Syrians, and four hundred lying prophets foretold that they would be victorious; but Micaiah, a prophet of God, said, "I did see all Israel scattered upon the mountain as sheep having no shepherd." Yet Ahab determined on going, and was slain there.

Then Jehu, the son of Hanani, the seer, went to meet Jehoshaphat as he returned to Jerusalem, and said, "Shouldest thou help the ungodly, and love them

that hate the Lord; therefore there is wrath upon thee from before the Lord."

Jehoshaphat defeats Ammon and Moab, ch. xx., B.C. 896.—Now one came and told Jehoshaphat, saying, "There cometh a great multitude against thee from beyond the sea on this side of Syria, and behold they are in Engedi."

And Jehoshaphat feared, and set himself to seek the Lord, and the people gathered together out of the cities of Judah to ask help of the Lord.

Jahaziel.—And Jehoshaphat prayed to the Lord for help in the midst of the congregation, and the Spirit of God came upon Jahaziel, a Levite, of the sons of Asaph, and he said, "Hearken all Judah and Jerusalem. Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude, for the battle is not yours, but God's. Ye shall not need to fight in this battle; set yourselves; stand still, and see the salvation of the Lord, for the Lord will be with you." And Jehoshaphat bowed his head and worshipped.

The day following, the men of Judah marched forth, trusting in Jehovah, and the people of Moab and Ammon fell upon their allies from Mount Seir, and they destroyed each other, so that the people of Judah had enough to occupy them three days in carrying home the spoil. So the Lord saved his people who fully trusted him.

Jehoram, B.C.—Jehoram, son of Jehoshaphat, had married Athaliah, the daughter of the wicked queen Jezebel, and he did that which was evil in the sight of the Lord.

He slew all his brethren with the sword and divers princes of Israel. And though the Lord would not destroy Judah, troubles arose; Edom revolted; the Philistines and the Arabians also arose, and made

incursions into the land, and carried away the spoil from the king's house, and his wives and all his children, except his youngest son. The prophet Elijah had warned him by writing that these evils would come upon him, because he had forsaken the Lord to worship idols. Moreover, Elijah said, that for the iniquities of the people, the Lord would send a terrible plague upon them.

And Jehoram was attacked with this disease, and after suffering dreadfully for two years, he died, and the people made no burning for him, as they were used to make for his fathers.

Uzziah, or Azariah, B.C. 810.—Uzziah was made king, instead of his father Amaziah, when only sixteen years old. He did that which was right in the sight of the Lord, and prospered exceedingly against the Edomites, the Philistines, and the Ammonites, who became tributary to him.

Moreover, he fortified Jerusalem, and invented instruments of war, and went on and became great, for he was marvellously helped until he became strong.

Uzziah a leper.—But when he was strong, his heart was lifted up, and he became rebellious. He went into the temple to burn incense upon the altar of incense, which only the priests might do. But Azariah and eighty other priests withstood him, and he became very angry, and while he swung the censer with the incense, God smote him with leprosy, and he remained a leper until the day of his death.

He dwelt in a separate house, and Jotham, his son, was over his house, judging the people of the land.

EXERCISES ON CHAPTER XXXI.

Of what kings is special mention made in the Second Book?
Where is Asa spoken of? Against whom did he make war?
Why was Asa alarmed? Whose help did he seek? By what prophet was Asa encouraged? What covenant did he make?

Who rebuked Jehoshaphat? And on what account?
What people invaded his country? What did the king and people do? How did God speak to them?
And how were they delivered? What cruel thing was done by Jehoram? Who was his wife?
What troubles arose against Jehoram? Who had warned him? What evil came upon Judah? What caused Jehoram's death? What was the great sin of Uzziah? How was he punished? What people did he conquer? When did he rebel against God?

CHAPTER XXXII.

EZRA.

Subject of the Book.—This book embraces a period of seventy-nine years, from B.C. 536 to 457, and was written by the Hebrew whose name it bears, partly in Hebrew, and partly in Chaldee.

It relates the return of the Jews from the Babylonish captivity under Zerubbabel, and the building of the second Temple.

Ezra.—This noble Jew was a direct descendant of Phinehas, the grandson of Aaron, and is revered by the Jews, as a lawgiver and judge, next to Moses himself. He was sent to Jerusalem by Ahasuerus, B.C. 457, the year after that king had married Esther, the Jewess.

Cyrus.—The first and second verses of the book are identical with the last two verses of 2 Chronicles, in which Cyrus, king of Persia, who has become king of Babylon also, makes proclamation that the Lord God of Heaven had given him all the kingdoms of the earth, and had charged him to build him a house in Jerusalem.

Prophecy fulfilled.—This was a direct fulfilment of the prophecies by Isaiah, uttered one hundred and seventy years before (ch. xliv., v. 48), in which Cyrus is spoken of by name, and by Jeremiah (ch. xxv.) Cyrus enquires, by his proclamation throughout the empire, "Who is there among you of all His people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (He is the God), which is in Jerusalem."

Sheshbazzar.—Then arose up the chief of the fathers of Judah and Benjamin, with the priests and Levites, and they went under the leadership of Sheshbazzar, who is elsewhere called Zerubbabel. And the people who were about them gave them abundance of things to carry with them, to help and sustain them.

The sacred vessels.—And Cyrus commanded all the vessels of the house of the Lord, which Nebuchadnezzar had taken away, to be brought out of the houses of the idols where they had been placed, and gave them to the Jews, being in number, of gold and silver vessels, five thousand and four hundred.

Numbers.—Now the number of those who returned from the captivity on this occasion, was forty and two thousand, three hundred and three score, besides their servants and maids, of whom there were more than seven thousand, including two hundred singing men, and singing women.

Offerings.—And when they came to Jerusalem, the chief of the fathers offered freely for the house of God to set it up in its place, sixty-one thousand drams of darics of gold, and five thousand pounds of silver.

The second Temple.—Now when they had collected the needful building materials from Lebanon and from Tyre and Sidon, in the second year after the captivity,

they laid the foundation of the second Temple, with shouts of rejoicing. But when many chief of the fathers, who were old men, saw the preparations, and remembered the glory of the first Temple, they wept aloud. And they praised, and gave thanks unto the Lord, because He is good, and His mercy endureth for ever.

The enemies.—But when the Samaritans and other people around Judea heard of the rebuilding of the Temple, they came to Zerubbabel, and desired to be allowed to share in the rebuilding and in the worship, because they said, "We seek your God, and we do sacrifice unto Him since the days of Esar-haddon, king of Assur." But Zerubbabel said: "Ye have nothing to do with us." Then these people troubled them, and hired counsellors against them, to frustrate their purpose, all the days of Cyrus, king of Persia.

The building hindered.—Then these enemies sent a letter unto Artaxerxes, saying that the Jews were a rebellious people; and when the king commanded to search the records, it was found to be so. And the king commanded that the work of rebuilding the city should cease until further orders.

Darius Hystaspes.—In the reign of Darius, being encouraged by the words of the prophets Haggai and Zechariah, Zerubbabel, the governor, and Jeshua, the priest, began again to build. And when their enemies complained to Darius, he caused search to be made into the decrees of king Cyrus, and forthwith commanded that the Jews should build Jerusalem, and be furnished with what was needful for that purpose. So the temple was finished in the sixth year of his reign.

The passover.—And after the dedication of the Temple, the children of the captivity kept the feast of

the passover upon the fourteenth day of the first month.

Ezra in Jerusalem.—Now in the reign of Artaxerxes Longimanus, the Ahasuerus of the book of Esther, Ezra, the scribe, who was ready in the law of Moses, went up to Jerusalem. Moreover, the king made proclamation, that whosoever of the Jewish people desired to go to Jerusalem with Ezra, might do so, and the king and his nobles gave freely of their property as offerings to the Jewish temple worship, and commanded the rulers of the province to furnish whatever supplies of money and corn might be needed, unto a hundred talents of silver, besides wheat, wine, oil, and salt.

The fast at Ahava.—Then Ezra gathered together all those Jews who were willing to go up to Jerusalem, about one thousand five hundred males in number, and they fasted and prayed at Ahava during three days, that God would protect them on their journey, because Ezra said: "I was ashamed to require a band of soldiers and horsemen to help us against the enemy." So by the good hand of God upon them, they came to Jerusalem in safety.

The sum of money, or the value of the vessels which they carried with them, was equal to half a million of money, and they had need of courage in those disturbed regions to make such a journey without armed bands to protect them.

Chapters ix. and x. contain an account of the efforts of Ezra to reform the manners and religious practices of his people. They had intermarried freely with the Gentiles, and so broken the express command of God, as well as exposed themselves to be drawn away to worship idols.

From the Book of Nehemiah we also learn that Ezra revived the Feast of Tabernacles, which had not

been observed "since the days of Joshua, the son of Nun."

EXERCISES ON CHAPTER XXXII.

- What are the chief subjects of the book of Ezra?
- Who led the Jews from the Babylonish captivity?
- Of whom was Ezra a descendant?
- Of what do the first six chapters give an account?
- By what prince was Israel allowed to return?
- What is remarkable in prophecy concerning this?
- Where are the sacred vessels enumerated?
- How many Israelites returned?
- Who wished to interfere in the building of the Temple?
- What was the result of this interference? Who was then king of Persia? What prophets encouraged the Jews?
- Give a reason why Artaxerxes Longimanus should be kind to the Jews. Who were commanded to give supplies to the Jews? Why did Ezra stay at Ahava?
- How many came with him? What changes were wrought by Ezra? What feast did he restore?
- How long had that feast been neglected?

CHAPTER XXXIII.

NEHEMIAH.

Subject of the book.—The Book of Nehemiah is a continuation of the Book of Ezra, and is often called the Second Book of Ezra. It comprises a period of about thirty-six years.

Nehemiah.—Nehemiah was a Hebrew of the tribe of Judah, born during the captivity in Babylon, and employed, when this history commences, as cup-bearer to the mighty Artaxerxes Longimanus, or Ahasuerus, king of Persia.

While holding this position of influence, he was visited by some of his Hebrew brethren, who made

him sad with a report of the state of Jerusalem, and of the remnant of the Jewish people, who were in affliction and great reproach.

Ahasuerus.—Saddened by their story, he prays to the God of Heaven, who gives him favour in the sight of the king. The king, seeing his countenance sad, enquires the cause, and on learning it, gives him permission to go to Jerusalem, and also gives him letters to the governors of provinces, who should help him with timber, and whatever else he required.

The city rebuilt.—Then Nehemiah, after he had been three days in Jerusalem, arose in the night, and examined the walls of the city, and said to the chief men of the city: "Let us rise up and build."

Then the men of the city arose, and with one heart determined to rebuild the walls and gates of the city, and succeeded, in spite of the taunts and threats of their Samaritan enemies—Tobiah, Sanballat, and Geshem.

Half of the people worked at the building, while the other half carried arms, to protect them from the attacks of their enemies, and they finished their task in fifty-two days.

Nehemiah's Reforms.—Then the poorer people came to Nehemiah to complain, that their richer brethren had taken their lands for corn which had been given them during the famine. And Nehemiah rebuked the rich men, and they restored the lands and pledges, which they had received, without interest.

And Nehemiah took nothing of the people as their governor, but daily fed 150 Jews at his table, besides visitors, at great cost.

The Reading of the Law.—Now when the wall was rebuilt, the people gathered together, and requested Ezra the scribe, to bring the book of the Law

of Moses. And he read therein from morning until noon, standing on a pulpit of wood, and gave the sense or explanation; and the people heard the words of the Law and wept, and bowed their heads, and worshipped the Lord, and said amen.

Then they held the feast of Tabernacles during seven days, with great gladness, and Ezra read daily to them out of the Law.

The Separation.—And after this the Jews separated themselves from strangers, and with one heart made a covenant, that they would thenceforth serve the God of their fathers, and Him only. And this covenant was signed and sealed by twenty-four priests, seventeen Levites, and forty-four chiefs of the people. After being twelve years in Jerusalem, Nehemiah returned as he had promised, to Babylon, and obtained the king's leave to go a second time to Jerusalem.

And the Jews declared their purpose to be obedient to the Law; to avoid marriage with the heathen, to keep the sabbath, and taxed themselves cheerfully, for the service of the House of the Lord.

For before this, they had married strange wives, held constant intercourse with the Ammonites and Samaritans, and had worked on the sabbath at their ordinary occupations. Men from Tyre brought fish for sale, and merchants brought goods on that day, but Nehemiah caused all such practices to cease.

And after this we read of no more idolatrous practices among the children of Israel.

One of the grandsons of Eliashib the high priest, had married a daughter of Sanballat, and Nehemiah drove him from Jerusalem. He and his friends are believed to have built the temple of Samaria on Mt. Gerizim, and to have commenced the enmity which lasted until the time of our Saviour.

EXERCISES ON NEHEMIAH.

Who was Nehemiah? What is said of his birth?
To whom was he cup-bearer? What sad tale was told him?
By whom? What did Nehemiah in his affliction?
How did God assist him? What plan did he follow in Jerusalem? Who tried to hinder the rebuilding of the walls?
How did Nehemiah protect the workers?
How long did the rebuilding take? Of what did the poor people complain? How did Nehemiah show his liberality?
What did the people ask of Ezra the scribe?
What feast was re-established? How long?
How did the people try to reform themselves?
What covenant was sealed, and by whom? What had been done on the sabbath? What improvements were made?
What henceforth ceased among the Jewish people?
Who built the temple of Samaria?

CHAPTER XXXIV.

ESTHER.

Subject of the book.—This interesting book contains part of the history of Esther, the niece or cousin of Mordecai, a Jew who had been carried captive to Babylon, and who had nourished Esther as his own child, when her father and mother had died.

Ahasuerus.—Writers differ in opinion as to which king of Persia is meant by Ahasuerus, but the general opinion is, that he was the Artaxerxes Longimanus, who acted so kindly to Nehemiah.

Vashti.—This king held a feast for all his great men during one hundred and eighty days, and in the midst of the enjoyment he called for his queen Vashti, to come and shew herself to the assembly; she refused to obey the king's command, and so the king, according to counsel, set her aside, and sought out another, among the maidens of the country.

Esther.—When Esther was chosen, she found favour in the sight of all with whom she had to do, and also with the king, and he set the royal crown

upon her head ; and made her his queen, with great rejoicing and favours to the people.

Mordecai.—Now Mordecai, who seems to have been employed in the king's palace of Shushan, went often to enquire concerning Esther, and on one occasion he became acquainted with a conspiracy of two of the king's servants, who wished to kill the king. Then Mordecai warned Esther, and she told the king, and on enquiry being made, the two wicked servants were hanged, but though it was written in the chronicles, Mordecai was forgotten for the present—neither did the king know at this time that Esther was a Jewess, because Mordecai had so advised.

Haman.—The chief servant of Ahasuerus was one Haman, who was high in favour with his master, and all the king's servants except Mordecai, bowed themselves down unto him.

And Haman was exceedingly angry because of Mordecai, and he determined to destroy all the Hebrew race in Babylon.

So he persuaded the king that the Hebrews were a disobedient and lawless people, scattered throughout the kingdom, that it would be profitable to the king to destroy them, and that he would pay ten thousand talents of silver into the king's treasury. And the king consented to it.

Jews to be destroyed.—Then letters were sent into all the provinces, saying, that on a certain day, all the Jews should be destroyed, and so joyful was Haman, that he erected a very high gallows, on which he intended to hang Mordecai to gratify his revenge.

Prayers to God.—But when Mordecai found out what was in store for his people, he clothed himself in sackcloth and sat at the gate, and when Esther heard of it, she sent a servant to enquire the cause, and when she had been told, she desired that the Jews

in Shushan would unite with her in prayer to God for three days, that he would avert the evil that threatened them all.

And on the third day Esther went into the king's presence, who received her kindly, and promised to give her whatever she might ask, and she invited the king and Haman to a banquet of wine.

Mordecai exalted.—And that night the king could not sleep, and he desired that the chronicles might be read to him; and they read the account of the conspiracy, from which he had been saved by Mordecai.

Then the king spake unto Haman, who had come to seek the king's permission to hang Mordecai on the gallows that he had set up, and said—"What shall be done to the man whom the king delighteth to honour?" And because Haman thought this speech referred to himself, he advised, that the man should be arrayed in royal apparel, with the royal crown on his head, and so arrayed, to be brought on horseback through the city. Then the king commanded that Haman should do all this immediately to Mordecai the Jew.

But Haman went to his house mourning, because of this event, and soon afterwards was sent for to a second banquet of wine, with Esther and king Ahasuerus.

Haman hanged.—Now at this banquet, Esther told the king, that she and her people were sold to destruction by this wicked Haman: and the king was very angry, and he commanded that Haman should be hanged on the gallows, which he had caused to be set up for Mordecai. And he made Mordecai chief minister in the place of Haman.

Moreover, at the request of Queen Esther, letters were sent into all the provinces, giving the Jews permission to stand up against their enemies, because the

king's decree to slay them could not be changed nor countermanded.

The Jews preserved.—So when the thirteenth day of the month Adar came, the Jews stood up against their enemies, and everywhere were victorious; and after this Mordecai and his people were held in great honour in the provinces of Babylon, which then extended from Ethiopia unto India. This is believed to be the king by whose favour Ezra and Nehemiah were allowed to restore Jerusalem.

The feast of Purim.—Then the Jews agreed to make this day a day of joy and gladness for ever, and they called it the feast of Purim from Pur the lot, and it is one of the feasts which are celebrated by devout Jews to this day.

EXERCISES ON ESTHER.

- Who was Mordecai? and Esther?
- What is related of Vashti?
- Who was the minister of King Ahasuerus?
- Why did he dislike Mordecai?
- How did he try to injure the Jews?
- What conspiracy did Mordecai discover?
- What reward did Mordecai receive?
- Did he receive this immediately?
- What message did he send to Esther?
- What did the queen require the Jews to do?
- What did she do on the third day?
- What happened to the king on that night?
- Of whom did he enquire how to honour Mordecai?
- What was the cause of Haman's visit?
- How did he behave after this event?
- What had he persuaded the king to do to the Jews?
- What sum had he promised to give the king?
- When did Esther tell the king of her sorrow?
- What afterwards happened to Haman?
- Who was made minister in his stead?
- What plan was used to save the Jews?
- On what day of what month was this?
- What feast was appointed to be held.

CHRONOLOGICAL CHART OF THE KINGS OF JUDAH AND ISRAEL.

YEAR B.C.	JUDAH.	YEAR B.C.	ISRAEL.
976	Rehoboam { 1 Kings xii. to xiv. 2 Chron. i. to xii.	959	Jeroboam, 1 Kgs. xii to xv.
959	Abijah. { 1 Kings xv. 2 Chron. xiv. to xvi.	955	Nadab.*
956	Asa.	954	Baasha.
		930	Elah,* Zimri,* Omri.
		919	Ahab.*
915	Jehoshaphat.		
		896	Ahaziah.
891	Jehoram.	895	Jehoram.*
884	Ahaziah.*		
883	Athaliah.*	883	Jehu.
887	Jehoash.*		
		855	Jehoahaz.
837	Amaziah.*	839	Jehoash.
808	Azariah or Uzziah.	823	Jeroboam II.
			Interregnum.
756	Jotham.	771	Zachariah*.
741	Ahaz.	770	Shallum,* Menahem.
		759	Pekahiah.*
726	Hezekiah.	767	Pekah.*
697	Manasseh.	730	Interregnum.
642	Amon.*	726	Hoshea.
640	Josiah.*	721	Samaria taken.
609	Jehoahaz, Jehoiakim.*		
598	Jehoiachin, Zedekiah.		
587	Jerusalem taken.		

Kings marked thus * died violent deaths.

CHAPTER XXXV.

THE POETICAL BOOKS OF THE BIBLE.

These consist of five books: Job, the Psalms, Proverbs, Ecclesiastes, and Solomon's Song.

Job.—The book of Job is remarkable as the most ancient book in the world, except the book of Genesis.

The person whose trials and experience it depicts, was a resident of Idumea, the rocky district between Arabia and Palestine. He is supposed by the Hebrew writers to have been the Jobab, or Job mentioned in Genesis xxxvi. 33, and was certainly a patriarch. If identical with Jobab, he probably lived about the time of Moses, as the old Latin Vulgate quotes a passage from the Syriac, which states that Job was the son of Zerah, of the posterity of Esau, and that he dwelt in Bozrah.

The Temanites were descendants of Teman, grandson of Esau, Genesis xxxvi., and the Shuhites of Shuah, son of Abraham.

Job is universally mentioned as an example of patience, and was probably one of the few great religious teachers, who were found in the world, apart from Moses, and other devout descendants of Jacob.

Subject of the book.—This book is divided into forty-two chapters, of which only the first two and the last relate to Job's early trials and losses, to his persecution by Satan, and to his restoration afterwards so a position of great honour, wealth, and happiness.

The greater part of the book is occupied with the discourses of his friends, three of whom state their belief that Job is thus afflicted, because of his sinfulness and hypocrisy, against whom Job defends himself, but is more successfully defended by his younger friend Elihu the Buzite.

Jehovah speaks to Job out of heaven, and reproves him and his friends for their ignorance and presumption, and expressing his anger with the three elder friends of Job, declares that they can only be restored to his favour by the prayers of Job, whom they had injured.

Psalms.—The book of Psalms is so called, because it is a collection of sacred poems, many of which were written to be sung in the Temple worship, with instrumental music. They are one hundred and fifty in number, and one hundred and sixteen of them have some title prefixed, which shows the design with which, or the occasion upon which, it was written. Some of these titles are untranslated in our Bible, because we are ignorant of the musical terms then in use among Jewish families and the choristers of the Temple.

The Authors.—The Psalms were written by various authors; David wrote seventy-two; Asaph, who was chief musician to David, wrote twelve, while others were written by Heman, Jeduthun, Etham, and Moses.

The Psalms from cxx. to cxxxiv. inclusive, are called Psalms or Songs of Degrees, or marching songs, and were sung by the Jews at various places on their way up to the Temple worship at Jerusalem, during the Great Feasts.

How or when written.—The Psalms were for the most part written, in celebration of some remarkable event. Thus we find the eighteenth was composed as a psalm of praise when God had delivered David from Saul; the thirtieth as a hymn of dedication for his new palace; the thirty-fourth when he escaped from Abimelech or Achish the Philistine; the fifty-first, after David's reproof by Nathan, the fifty-second when Doeg the Edomite informed Saul against Abi-

melech the priest, the fifty-fourth, fifty-seventh, and fifty-ninth, when he was in danger from the persecution of Saul; the ninetieth is remarkable as a prayer of Moses the man of God.

Proverbs.—This book consists of a series of proverbs or wise sayings containing counsels for the young, suited to all conditions of life, and containing profound wisdom, such as might be expected from Solomon, the wisest of men, who wrote three thousand proverbs.

The book contains thirty chapters, the first nine of which are filled with the wise and affectionate counsels of a father—and which direct young people to seek happiness in connection with wisdom, that is to say, religion, or the fear of the Lord. Other chapters contain numerous wise precepts for the use of heads of families, and rulers of states.

Ecclesiastes.—This word signifies the preacher; the book was written by Solomon, near the end of his life, and is intended to warn people against trusting in earthly things, and from looking to them for happiness, shewing true religion to be the only safe path for those who seek real happiness.

The Song of Solomon.—Various opinions have been given as to the occasion on which this book was written, but most writers think, that as it is divided into seven parts, it was composed for a marriage ceremony, and very likely that of Solomon himself with the daughter of Pharaoh king of Egypt.

EXERCISES ON CHAPTER XXXV.

What are included in the poetical books?
What is said of the book of Job?
Where did Job live? Who was he?
What part of the book refers to his history?

Who were his friends? Which was the wisest?
What is the number of the Psalms?
By whom were they written?
What is said of those from one hundred and twenty to one hundred and thirty-four?
When was the eighteenth composed?
Name the occasions of the thirtieth and fifty-second.
By whom was the ninetieth composed?
Who wrote the book of Proverbs?
What is contained in the chapters one to nine?
What does the word Ecclesiastes signify?
By whom was this book written?
What other book did Solomon write?
How is Solomon's Song divided?
How long did a Jewish marriage feast last?
Who was Solomon's first wife?

CHAPTER XXXVI.

THE PROPHETICAL BOOKS.

The original Jewish scriptures consisted of the Law, contained in the Pentateuch, and the prophets, from Isaiah to Malachi.

Of these prophecies the author of the epistle to the Hebrews says that, "Holy men of God spake as they were moved or directed by the Holy Ghost."

Many portions are hard to be understood, but all are to be received with reverent faith as the word of God.

Frequent references are contained in the prophets to the various historic events of the time, but always with special relation to the Jews, and often to the coming of the expected Messiah.

The prophetic books are sixteen in number. Four of these—Isaiah, Jeremiah, Daniel, and Ezekiel—are called greater prophets.

The rest are called minor prophets, and prophesied in the following order: Jonah, Amos, Hosea, Joel, Micah, Nahum, Zephaniah, Habakkuk, Obadiah, Haggai, Zechariah, and Malachi.

Isaiah.—We learn from the book of Isaiah, that this prophet lived in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. He is often called the evangelical prophet, and his book the Gospel of Isaiah, because of his frequent references to the Messiah, and to the nature, extent, and glory of his kingdom.

Messianic prophecies.—The chief prophecies relating to the Messiah are those which said that He should be born of a virgin, ch. vii.; that He should be of the family of David, ch. xi.; that His kingdom shall stand for ever; that He should preach the gospel to the meek, ch. lxi.; the nature of His trials and sufferings, ch. liii.; that He should be rejected by the Jews, ch. viii.; and that He should be a light to lighten the Gentiles.

Jeremiah.—This prophet, the son of Hilkiah, prophesied from the thirteenth year of the reign of Josiah until after the captivity. He continued to prophesy more than forty years, through the reigns of Jehoiakim, Jeconiah, and Zedekiah, and when the children of Israel were taken captive to Babylon, he remained in Palestine with the remnant of the people under Gedaliah, a Jewish governor.

When Gedaliah was murdered by his rebellious fellow-countrymen, the Jews, in fear, fled to Egypt; Jeremiah went with them, and was there stoned to death by them.

Jeremiah also wrote the poetical book called Lamentations, in which he laments over the present and future evils of the Jewish people.

Ezekiel.—This book is usually placed before that of Daniel, although Daniel prophesied some years earlier than Ezekiel. He was of the tribe of Levi, like Jeremiah, and was carried captive to Babylon.

He was appointed a prophet on the banks of the river Chebar. The chief prophecies relate to the calamities of the Jews, the total destruction of Jerusalem by the Romans, the destruction of the various nations which had been sharers in the oppressions of the Hebrew race, the deliverance of the Hebrews from their captivity, and the coming of the Messiah. The nations specially mentioned, are the Moabites, Ammonites, Edomites, Philistines, and the people of Tyre and Sidon. These prophecies have been literally fulfilled.

EXERCISES ON CHAPTER XXXVI.

Of what did the Jewish scriptures consist?
 How are the prophets described in the Hebrews?
 How many prophetic books are there? Which are the greater prophets? Name the minor prophets in order.
 In whose reigns did Isaiah live? What is Isaiah often called? And why? What did he foretell concerning Christ?
 At what time did Jeremiah prophesy? Did Jeremiah go to Babylon? Whom did Nebuchadnezzar set over the Jews? What happened to Gedaliah? Whither did the Jews flee? What was the fate of Jeremiah? When did Ezekiel prophesy? And where? Of what tribe were Jeremiah and Ezekiel?

CHAPTER XXXVII.

DANIEL.

Daniel.—The prophet Daniel was one of those who were carried away quite young to Babylon, when Nebuchadnezzar made the conquest of Judea. He

was among those who were chosen to be trained for the king's service, and who were to be fed from the king's table.

His temperance.—Daniel and three of his young companions entreated the officer who had charge of them, to allow them to eat plainer food, because the food from the king's table was not suitable for devout Jews, who wished to act according to the law of Moses. On this food these young people grew fatter and fairer than the other young people, and God blessed them with wisdom and knowledge, so that they found favour with the king and his chief men.

The king's dream.—Now Nebuchadnezzar had a dream, which troubled him much, though he could not remember what it was about; and he sent for the magicians and wise men to explain it, and because they were unable to do so, he threatened them all with death.

Then Daniel went in unto the king, and entreated him not to destroy all those men, and he went with his friends, and prayed to God to reveal this thing to him, and the Lord did so. And when the king heard the dream and the interpretation, he was astonished, and worshipped the God of Daniel, who had made known this thing; and he promoted Daniel to great honour. And thus Daniel saved the lives of many persons.

The three young men.—This Nebuchadnezzar made a golden statue, and set it up in the plain of Dura, and commanded all people to bow down before it. But Shadrach, Meshach, and Abednego, the three friends of Daniel, refused to do this, and they were cast into a fierce furnace of fire. And as the king looked into the furnace, he saw these young men walking about unhurt in the midst of the fire, and a fourth person with them, "like the form of the Son of

God." And the king commanded them to come forth, and they were unhurt, nor did their clothes smell of the fire. And the king was filled with wonder at this event, and these young men were promoted to great honour.

Belshazzar.—Now after the death of Nebuchadnezzar, Belshazzar, his grandson, began to reign. And he held a great feast with a thousand of his lords. And he sent for the sacred vessels that had been brought from the temple of Jerusalem, that he and his lords might drink wine from them, and praise their gods of gold and silver.

Belshazzar's vision.—And in the midst of their revelry, the king was greatly alarmed by a hand writing on the wall, words which none of his people could explain.

Then Belshazzar called for Daniel, who read the writing, and told the king that his kingdom was about to be taken from him, as he had been "weighed in the balances and found wanting."

Babylon taken.—The city was at this time besieged by the Persians, under Cyrus, who had conquered Asia Minor; Belshazzar, trusting in the strength of his city walls, mocked at their efforts.

But the city was taken on the night of this vision, for Cyrus had cut a canal, by means of which he turned aside the waters of the Euphrates, which ran through the centre of the city, and his army marched up the bed of the river; the city was taken, Belshazzar and many of the citizens slain.

Daniel promoted.—The new master of Babylon continued Daniel in a post of great honour, but his servants soon became jealous of the stranger, and persuaded the king to command that no man should bow himself down to worship his God for three days, under penalty of being cast into a den of lions.

The den of lions.—Daniel continued to worship God as before, and being discovered in doing so, by his enemies, he was thrown into the den. The king, after a sleepless night, went to the den and called forth Daniel, who had been preserved from a cruel death, by an angel whom the Lord had sent to shut the mouths of the lions. Then the king ordered that his accusers should be thrown into the lions' den, and "they brake their bones before even they had reached the bottom of the den."

From this time, Daniel was held in great esteem by Cyrus and Darius, and doubtless induced the former to make the famous edict which is found in the last verse of the second book of Chronicles, and in the first verse of the book of Ezra.

The prophecies of Daniel in the last six chapters relate to the various changes that have since taken place in the great empires of the world, and the successive formation of the mighty powers of Assyria, Persia, Macedonia, or Greece, and Rome.

It is probable that Daniel died in Chaldea, as there is no record of his return from the captivity.

EXERCISES ON CHAPTER XXXVII.

Who was Daniel? Whither was he carried? Who were his friends? What did they ask of the officer?
 Why did they object to the king's meat and wine?
 How did the plain food agree with them?
 How did Daniel win the favour of Nebuchadnezzar?
 Whose lives did he thus save? How did he learn the secret?
 What image did the king set up? Who would not worship it?
 Relate what happened to the three young men.
 What king made an impious feast? How was he alarmed amidst his feasting? Who interpreted the dream?
 What was meant by it? Who was besieging the city?
 How did he take it? How did Cyrus and Darius, his uncle, treat Daniel? How did the enemies of Daniel try to slay him?
 What was the result to his enemies? and to him?

What remarkable proclamation did Cyrus make ?

Where is the proclamation written ?

What are the subjects of the last six chapters ?

Of what empires is he believed to have prophesied ?

CHAPTER XXXVIII.

THE MINOR PROPHETS.

The twelve minor prophets are so called from the brevity or shortness of their works, the whole of which formed but one book in the Hebrew Scriptures.

Hosea prophesied eight hundred years B.C. in the reign of Jeroboam II. and his successors during sixty years; and his book is called the beginning of the word of the Lord by Hosea. He lived in Samaria, and foretold the evils that would come upon his country, for its idolatry and wickedness, urging the people to repentance, and to confidence in the mercy of God.

Joel.—The time of Joel's prophecy is doubtful, but is remarkable as foretelling the fall of Jerusalem, and its restoration, and the pouring out of the Spirit of God in the days of the Gospel.

Amos—was a herdsman of Tekoah near Jerusalem, and prophesied about the time of Hosea. He foretold the captivity—chapter seven—and after long preaching against the idolatry and vices of his people, was sent away from Samaria by Amaziah the priest of Jeroboam in Bethel.

Obadiah—appears to have prophesied after the captivity had begun, chapter i. 2—and speaks against the Edomites, who, as they had formerly been enemies

to Israel, took advantage of the low estate of the remnant that were left to annoy and oppress them.

Jonah, the son of Amittai, must have been one of the earliest of the prophets, and is usually thought to have been contemporary with Hosea, in the reign of Jeroboam II. He was sent to warn Nineveh, a great city, that, unless it repented of its sin within forty days, it would be destroyed. It repented and was spared by the All-merciful God, who is always ready to welcome repentant sinners.

Jonah had tried to avoid this mission by fleeing in an opposite direction to Tarshish, but a storm arose, and, at his own request, the sailors threw him overboard; he was swallowed by a great fish, and, after being three days and nights in the belly of the fish, was vomited up again on dry land, when he obeyed the command. Our Saviour spoke of this as a sign of his death and burial.

The Mercy of God.—The concluding section of this book affords an affecting illustration of the mercy of God. God had caused a gourd to grow up, and shelter Jonah; during the night it was smitten and perished, and Jonah was very angry.

Then the Lord said, "Dost thou well to be angry for the gourd? And should not I spare Nineveh, that great city, wherein are more than six score thousand persons, that cannot discern between their right hand and their left, and also much cattle."

Micah prophesied during the days of Jotham, Ahaz, and Hezekiah, kings of Judah. He foretells that on account of the sins of the people, Zion shall be as a ploughed field, and Jerusalem as heaps, but in the last days many nations should flock unto the Lord. Also that out of Bethlehem Ephratah, though a little one among the thousands of Judah, should come forth one who would be the ruler of Israel for everlasting,

Chapter v. ; and ends his prophecy by a beautiful statement of the mercy and faithfulness of God—**Chapter vii.**

Nahum the Elkoshite speaks only of Nineveh, and of the destruction of the Assyrians, which was inevitable after the offences of Sennacherib, as mentioned in 2 Kings xix.

Habakkuk must have lived about six hundred years B.C. His book is occupied with denunciations against the Chaldeans, and ends with a fine statement of his trust in God, under all circumstances.

Zephaniah prophesied in the reign of Josiah, against the sins of Judah, and predicted that destruction awaited them.

Haggai returned with Zerubbabel from the captivity of Babylon, and was commanded to urge the people and their leaders to rebuild the Temple, and to trust in the Lord. Also to consider that God would render this second temple superior to the first, as he would give peace, and the desire of all nations therein.

Zechariah, like Haggai, returned from the captivity with Zerubbabel, and exhorted the people to rebuild the temple. He also speaks many things concerning the Messiah, his coming; his labours, and especially, Chapter xiii. verse 7, his death, and its final results, Chapter xiv.

Malachi, the last prophet of the Jewish dispensation, lived about four hundred to four hundred and twenty years B.C. He denounces the sinfulness of the people and their priests, and predicts the coming of the refiner who should purify them. He promises to the few that fear God, the constant care and final blessing of the Lord, who will spare them, "as a man spareth his own son that serveth him." He also announces the coming of Elias or Elijah the prophet,

and the rising of the Sun of Righteousness with healing in His wings."

QUESTIONS ON THE MINOR PROPHETS.

How many minor prophets are there? Name them in the Biblical order. In whose reign did Hosea prophecy? What was the subject of Joel's prophecy? Who was Amos and when did he prophesy? Who tried to prevent Amos prophesying? Against what people did Obadiah preach? What reason can you give for this? At what time did Jonah live? What sin did he commit against God? What was the result of his message to Nineveh? Did our Saviour ever refer to Jonah? Give an instance of the mercy of God? When did Micah prophecy? What did he say of Bethlehem? What did he say of Jerusalem and Zion? Who prophesied against Nineveh? Against whom did Habakkuk speak? Who prophesied in the reign of Josiah? What prophets returned from Babylon? What did they urge the Jews to do? What did Haggai say of the second temple? Of whom does Zechariah speak much? Who was the last Jewish prophet? About what date did he prophecy? What does he say of God's children? Of whose coming does he prophecy?

CHAPTER XXXIX.

THE PERIOD BETWEEN THE OLD AND NEW TESTAMENTS.

The period which elapsed between the death of Malachi and the birth of John the Baptist, is not treated of by any inspired writing, so that our knowledge of it is derived chiefly from profane history.

The Macedonians.—Under the successors of Ahasuerus the Persian, the Jewish nation gradually recovered its strength, its towns were rebuilt, and a pure worship re-established. It was governed by a high priest, and a Sanhedrim or parliament consisting of seventy-two elders.

Jonathan high priest.—Unhappily in 397, the high priesthood was disputed between two brothers, Jonathan and Joshua, and in the heat of the dispute Joshua was murdered in the temple. The satrap or governor of Syria took the opportunity of inflicting a heavy tribute on the people for this crime, to escape which they engaged with the Phenicians in a revolt, and, being overcome, were cruelly punished. Judea was ravaged, and many of the people made slaves.

Jaddua.—After the death of Jonathan, Jaddua succeeded, and in his time, Alexander the Great, after the taking of Tyre, marched against Jerusalem. Jaddua went at the head of a procession to meet him, and, when Alexander saw him, he bowed himself down before him, saying that such a being had appeared to him in Macedonia, and encouraged him to cross the Hellespont, and to attack the Persians boldly. He then entered Jerusalem, and Jaddua read to him the book of Daniel, in which he is described as the prince who should overturn the Persian dominions.

From this time Alexander treated the Jews kindly, he freed them from tribute every sabbatical year, and allowed those who lived in various countries to act according to their law.

Death of Alexander.—After this Alexander conquered Darius Codomanus, king of the Medes and Persians, and penetrated, as the writer of the first book of Maccabees says, "to the extremities of the world," enriched himself with spoils, and the earth

became silent before him, then his heart swelled with pride, then he fell and knew that he must die.

Calling the great men around him, who had been brought up with him from his youth, he divided his empire between them. To Laomedon he gave Syria, including Palestine, and to Ptolemy Lagos he gave Egypt.

Jerusalem invaded.—Ptolemy Soter invaded Palestine, entered Jerusalem on a Sabbath, when the Jews would not fight, carried many away as captives to Egypt, who settled at Alexandria on equal terms with the Macedonians.

Judea was soon retaken by Antigonus of Syria, and under him had great liberty ; the holy city was greatly adorned and fortified.

After the battle of Ipsus, B.C. 302, Judea once more belonged to Egypt, and continued subject thereto for about one hundred years.

The Bible in Greek.—Ptolemy Philadelphus was kind to the Jews, and desiring to place their sacred books in the library at Alexandria, he requested Eleazar the high priest to send him copies of the law, and learned doctors, who could translate them into Greek. Eleazar is said to have sent six men from each tribe, who met in the isle of Pharos, and translated the whole work in seventy-two days. This version is called the Septuagint, and is still regarded as an authority, by the Eastern Churches.

Judea remained subject to Egypt until the time of Ptolemy Philopator, who having conquered Antiochus the Great, on his return, came to Jerusalem, and wished to penetrate into the most holy place of the Temple, where the High Priest only could go once a year, on the great day of atonement. Because the priests and Levites had resisted his attempt, he was so enraged that he inflicted frightful tortures and

death on the chief among them, and oppressed them until his own death, 198 B.C.

Antiochus the Great.—Antiochus the Great became master of Judea at the death of this Ptolemy, and behaved with kindness to the Jews, but his successor Seleucus IV., being in want of money, to pay a heavy tribute, was advised by one Simon, a wicked Jew, to plunder the Temple of its treasures.

Seleucus.—He sent Heliodorus, his minister, to obtain them, and he, in spite of the warnings and entreaties of Onias, the high priest, was about to break open the doors of the treasury, when suddenly he found himself attacked by armed angels, and was carried dying out of the Temple. He said to Seleucus: "If you have any traitor to punish, send him to plunder the Temple of the Jews."

Under Antiochus Epiphanes, the high priesthood was sold for money.

The High Priesthood.—Onias was deposed and succeeded by his brother Jason, who neglected the Jewish worship, and introduced Grecian games.

Jason was soon set aside by his younger brother, Menelaus, who paid a large sum of money to the king, and afterwards caused his eldest brother, the venerable Onias, to be murdered at Antioch.

Civil Wars.—Terrible civil wars followed—the people heard sounds of heavenly warriors for forty days, and were filled with fright. At this time a report reached Jerusalem that Antiochus was dead, and the people rejoiced greatly, but the report was false. Antiochus soon returned, and to avenge himself on the Jews, killed or made slaves of eighty thousand of them, and robbed the temple of one thousand eight hundred talents. Terror reigned among the people, the temple was polluted, and the city filled with mourners.

EXERCISES ON CHAPTER XXXIX.

How did the Jews flourish under Persian rule? What happened to Joshua in 397 B.C.? How were the Jews then governed? What followed the murder of Joshua? With what people did the Jews revolt? Who succeeded Jonathan as priest? Who visited Jerusalem in his time? What is said remarkable of this visit? How did Jaddus encourage Alexander? How did Alexander favour the Jews? Whither did he go after this visit? How was his empire divided? Who received Syria? And Egypt? Who soon invaded Palestine? How did Ptolemy Soter treat the Jews? How long was Judea subject to Egypt? How was the Septuagint translated? What is said of Ptolemy Philopator? What was the date of his death? How did Antiochus the Great treat the Jews? How did Seleucus try to obtain money? What happened to Heliodorus? How did Jason become high-priest? What happened to Onias? Where? What greatly offended Antiochus Epiphanes? How were the Jews punished?

CHAPTER XL.

THE MACCABEES.

Idolatry Introduced.—Antiochus was desirous to retain Judea as a barrier between Syria and Egypt, and he thought to make the people idolaters that they might forget Jehovah.

He placed a statue of Jupiter on the altar of the Temple. He forbade them to keep the Sabbath, or to practise any of their religious rites, and terribly punished those who resisted.

Jewish Martyrs.—Many Jews preferred death to a wicked obedience, among them was one Eleazar, who being forced to open his mouth, that he might be compelled to eat pork, preferred death.

An entire family, a mother and seven sons, were

tempted to forsake their religion ; on their refusal, the eldest was slain, then five others, without effect. Antiochus then tried by flattering words and promises to shake the resolution of the youngest, but his mother entreated him to die courageously rather than give way, that he might, by divine mercy, join his brethren who awaited him in heaven. He was killed and his mother also.

Matathias.—At this time Matathias, a priest, left Jerusalem that he might not see the cruelties practised on his people. He retired to Modin, with his five sons, John, Simon, Judas who was surnamed Maccabeus, Eleazar, and Jonathan.

The persecution soon reached Modin ; officers of Antiochus came to persecute the faithful Jews, and many professed idolatry. One day Matathias, seeing a Jew about to sacrifice publicly to the idols, killed him, and the Syrian officer also, and, calling upon all who loved the Lord to follow him, he fled to the mountains.

A numerous body of Jews, who were on their way to join them, were attacked by the Syrians, on the Sabbath, when they would not defend themselves, and were all slain. Matathias and his friends declared that thenceforth they would fight whenever they were attacked, even on a feast day.

Soon after, Matathias died, having advised that the people should steadfastly resist, trusting in Jehovah, that his elder son Simon should be the chief adviser, and Judas Maccabeus the leader of the army.

Judas Maccabeus, B.C. 164.—The story of this Judas is like a romance—he went from town to town in Judea, destroying idols and idolaters, taking many strong places, and defeating many enemies.

Apollonius, governor of Samaria, marching against him with a great army, was conquered and killed, and

Judas took his sword, and used it in all his future battles.

Seron, a Syrian general, advanced against him, but Judas, reminding his people that God alone gives victory, and not mere numbers, attacked Seron, killed eight hundred of his men, and totally defeated him.

Lysias.—Antiochus, hearing of these things, swore to exterminate the Jews, and sent Lysias with forty thousand foot and seven thousand horse to do it. The generals, under Lysias, confident of victory, took with them Syrian slave merchants, promising them Jewish slaves at a low price.

Judas and his followers fasted and prayed in ashes one whole day, then marched against the enemy, defeated the Syrian army, killed three thousand of them, and plundered their camp.

Next year Lysias advanced against them himself, at the head of seventy thousand foot and five thousand horse, but Judas, with one thousand men only, attacked and entirely defeated them.

The Worship restored.—He then took Jerusalem, and restored the Temple worship.

Death of Antiochus.—Meanwhile Antiochus had been defeated at Persepolis, and hearing of the defeats of his armies by the Jews, he hastened towards Jerusalem, which he swore to make the sepulchre of all the Jews. He was suddenly attacked with a dreadful disease, was eaten of worms, and his body became loathsome to himself and his people.

Then feeling that the hand of Jehovah was upon him, he repented, and vowed to respect the Jews, to restore their worship, to give great gifts to the Temple, and even to become a Jew himself. But he died amid great bodily torture, and Antiochus Eupator, his son, succeeded him.

In the next reign Judas defeated Lysias again, with such losses that the Syrians proposed peace, gave a written promise that the independence of the Jews should be respected, and two Roman ambassadors, then at Antioch, guaranteed the peace.

Judea Independent.—Thus, by the exertions and faith of Maccabeus and other heroes who led the Jews, their independence was recognised by Rome.

The peace was of short duration; Judas was unwilling to allow a Syrian army to occupy a fort on Mount Sion, in Jerusalem.

Antiochus assembled one hundred thousand footmen, twenty thousand horse, and thirty-two armed elephants, bearing towers containing some of the most valiant of the Syrians.

Judas Maccabeus slain.—Judas marched boldly against them, and his brother Eleazar was crushed to death beneath an elephant which he had killed. But the Jews were overpowered by numbers, and Antiochus marched against Jerusalem. He was soon afterwards slain by his own army, and succeeded by his cousin, Demetrius Soter, in whose reign Judas and eight hundred of his band, being forsaken by the rest of his army, were surrounded and killed.

Jonathan, the brother of Judas, sustained a long struggle against the Syrians, until, wearied out, they sought peace.

After some years of peace Alexander Balas, who was fighting against Demetrius, sent a crown of gold and a letter to Jonathan, asking his assistance.

Demetrius being killed, Jonathan went to Ptolemais, to compliment Alexander, when he was received and treated as a king, assisting at the marriage of Alexander with the daughter of the king of Egypt.

After this, Demetrius Nicanor claimed the crown of Syria. Apollonius, his general, soon gained great part

of the empire, but Jonathan went to meet him with 10,000 men, defeated him, in the plain of Azotus, or Ashdod, burned that place with its temple and fish god, Dagon.

Soon after Alexander was driven from his throne by his father-in-law, Ptolemy, and was killed in Arabia, but Ptolemy died three days after he had expelled his son-in-law.

Death of Jonathan.—Jonathan was afterwards decoyed into Ptolemais, by Tryphon, a Syrian leader; his brother Simon sent one hundred talents to ransom him; Tryphon took the money, but he assassinated Jonathan.

Simon.—Of the five sons of Matathias, Simon only was left. He behaved with great bravery and energy. He drove the Syrian garrison out of Jerusalem, made a treaty with Rome, and for many years the Jews were at peace, and dwelt safely. The Jews declared that Simon and his posterity should enjoy sovereign power, and this decree was written on tables of brass, and placed on the colonnades and galleries of the Temple.

Simon murdered.—The Syrians renewed the war B.C. 135, but Simon utterly defeated them; soon after which, he and two of his sons were invited by his son-in-law Ptolemy to inspect a fortress, and were there murdered; John Hyrcanus, the third son, escaped.

Hyrcanus.—After the death of Simon, the Jews were beaten at Jerusalem and placed under tribute to Syria. Hyrcanus ruled Judea thirty years, a great part of which was virtually independent, and very prosperous. His chief trouble was the dissension between the Pharisees and Sadducees, rival sects, who gave him much trouble.

He was the last of the Maccabees, properly so

called; he left five sons, but appointed his widow ruler in his stead. She was quickly imprisoned and starved to death by the eldest son Aristobulus.

EXERCISES ON CHAPTER XL.

Why did Antiochus wish to keep Judea? How did he wish to change the people? What plans did he adopt to effect it? What happened to Eleazar? What was the fate of a mother and her sons? Of what family was Matathias the founder? What occurred at Modin? What happened to many Jews on the Sabbath? Who was appointed leader of the Jews? What Syrian generals were defeated? Who took Syrian merchants to buy slaves? What resolution did Antiochus make? What happened to him on his way back? What citadel was held by a Syrian army? How did Eleazar Maccabeus die? In whose reign was Judas killed, and how? Who succeeded Judas as military chief? Why did Jonathan go to Ptolemais? What was his success against Apollonius? What was the fate of Alexander Balas? What was the fate of Jonathan? And of Simon? Who succeeded Simon? How long did he rule? What caused him much trouble? To whom did Hyrcanus leave his power? What was the result?

CHAPTER XLI.

THE SECOND JEWISH KINGDOM, B.C. 107—4.

Aristobulus soon took a crown and called himself king. By the craft of his wife Salome, he was set against his second brother, whom he caused to be put to death, though he had served him faithfully. Remorse for his crimes caused his death after a reign of only one year.

Alexander Jannæus succeeded his brother Aristobulus, and soon murdered his only surviving brother.

His reign was full of troubles caused by foreign wars in Syria, Arabia, and elsewhere, and by the quarrels of the rival sects at home. He was a Sadducee, and caused six thousand of the Pharisees to be massacred by his foreign soldiers from Asia Minor. On another occasion, having put down a revolt of the Pharisees, he crucified eight hundred of them on the walls of Jerusalem, slew their wives and children before their eyes, while he himself held a great feast in his palace. After a cruel reign of twenty-seven years he died of intemperance.

He left the crown to his widow Alexandra, who trusting the power to the Pharisees, they slew the Sadducees in their turn, and Jerusalem was deluged with blood.

Aristobulus II.—On the death of Alexandra, a struggle occurred between her two sons Hyrcanus and Aristobulus; Hyrcanus retired, and his brother reigned. During the troubled reign of Aristobulus, Pompey entered Jerusalem, and took the Temple, but did not plunder it. Crassus, another Roman General, in B.C. 54, on his way to Parthia, plundered the Temple treasury of ten thousand talents. Crassus was soon afterwards killed by the Parthians, who poured molten gold down his throat.

Aristobulus and his son Antigonus were taken prisoners to Rome by Pompey to adorn his triumph.

Hyrcanus II. was appointed king. He was totally unfit to rule, but he had an able minister, Antipater the Idumean, who is famous as the father of Herod the Great. Antipater obtained great favour with Julius Cæsar, while that general was in Egypt, and was by him appointed Governor of Judea under Hyrcanus.

Antigonus.—This son of Aristobulus returned to Judea, and tried to obtain the crown from his uncle,

Hyrcanus II. He was at first successful, and reigned four years, but Herod went to Rome to seek help from Antony and Augustus Cæsar, and being appointed king, he returned, and after three years war, defeated Antigonus, who being sent to Rome to Antony, was put to death, B.C. 37. And thus perished the last of the Maccabee race, which had ruled in Judea for about one hundred and thirty years.

Herod, called the Great.—Herod was of foreign blood, an Edomite or Idumean, and therefore unfit to rule the Jews. To make himself more acceptable, he married the Princess Mariamne, granddaughter of Aristobulus; he took Jerusalem, and slew multitudes of those who opposed his authority.

He afterwards killed the members of the Jewish senate, his brother-in-law the young Aristobulus, and the venerable Hyrcanus, whose minister his father had long been; he caused his wife Mariamne to be publicly executed through jealousy, and lastly, caused his own sons, Aristobulus and Alexander, to be put to death.

The Temple restored.—Yet he undertook the restoration of the Temple, and the people called him Great, because in time of famine, he had spent large sums in the purchase of corn for free distribution to the poor.

Such was the man who was king of Judea at the time when our Blessed Saviour was about to enter this world in the form of a man, and to take upon him our nature, that he might suffer and die for us, and to be "the Lamb of God that taketh away the sin of the world."

Can we wonder that this monster did not hesitate to destroy all the babes in Bethlehem, when he wanted to secure himself against the coming Sovereign?

EXERCISES ON CHAPTER XII.

Who succeeded Hyrcanus I. ? How long did Aristobulus reign ?
 Who succeeded him ? Of what sect was he ?
 Name the chief rival sects of the Jews ? How long did Alexander Jannæus reign ? Of what cruelties was he guilty ?
 Who was Alexandra ? How did she govern ?
 Who succeeded at her death ?
 What generals entered Jerusalem at this period ?
 Who robbed the treasury of the Temple ? Why was Aristobulus taken to Rome ? Who succeeded him as king ?
 Who was the minister of Hyrcanus ?
 Who favoured Antipater ? What was the result ?
 Who was Antigonus ? How long did he reign ?
 Who appointed Herod king ? What became of Antigonus ?
 Of what race was Herod ? Whom did he marry ?
 Name some cruel things which Herod did. What building did he restore ? Why did the people call him Great ?
 What great event occurred in his reign ?

CHAPTER XLII.

FROM THE BIRTH OF JESUS CHRIST TO HIS PUBLIC MINISTRY.

' **The Birth of John.**—There lived at Hebron, in the reign of Herod the Great, a just man, a priest of the tribe of Levi, named Zacharias, with Elizabeth, his wife. Both were advanced in age, and they had no children.

One day, while Zacharias offered incense upon the altar, the angel Gabriel appeared to him, and told him that his wife should have a son, to be called John, who should become great in the sight of the Lord, and be filled with the Spirit from his birth.

Zacharias having asked for a sign, in proof of this thing, the angel said that he should be dumb until after the birth of his promised son.

The Annunciation.—Six months after this, Gabriel, the angel of the Lord, appeared to Mary, a virgin of Nazareth, and the promised wife of a man of the house of David, named Joseph, and said unto her, "Hail, Virgin, blessed art thou above women, for thou hast found grace in the sight of the Lord, for the Holy Ghost shall descend on thee, and thou shalt have a son, who shall reign for ever over the house of Israel."

Birth of John.—Now John was born at the time appointed, and on the eighth day the neighbours came to rejoice with the parents, and to circumcise the child. And they called his name Zacharias, but his mother said, No, "He shall be called John," and Zacharias, who was still dumb, wrote on a tablet that he should be called John; and when he had done this, his speech was restored to him, and he rejoiced and was thankful.

And the child John grew, and became strong in spirit, and he was in the desert until the time when his ministry began.

Birth of Jesus.—Now about this time there came a decree of Augustus Cæsar, who was then Emperor of Rome, that all the people should go to their own towns to be registered, that a tax might be imposed upon them. Joseph, who was then at Nazareth, in Galilee, belonged to Bethlehem of Judah, so he was obliged to go there.

And while there, in an inn, Mary brought forth her infant son, and they laid him in a manger, or stall of a stable, because there was no room in the house.

The voice of Angels.—And there were shepherds who were watching their flocks by night near Bethlehem. And suddenly there appeared to them a great light, and a voice from heaven, saying, "Behold, I bring you glad tidings, for unto you is born this day

a Saviour, which is Christ, the Lord, and ye shall find him in a manger." "Glory to God in the highest, peace on earth, and good-will to man."

And the shepherds found the infant Jesus in the manger, as the angels had said.

The Circumcision.—And on the eighth day, the child was circumcised, and they called his name Jesus, or Saviour, because, said the angel, "He shall save his people from their sins."

The wise Men.—Then there came wise men from the east, who, having seen a star, or meteor, had come to worship the expected Messiah.

And Herod enquired of the scribes where the infant Jesus was to be born, and they said in Bethlehem of Judah, and he desired the wise men to come and tell him where they had found the child.

The Massacre of Infants.—Now the wise men, having found the child, and offered their worship and gifts, were warned not to return to Herod, and they went home another way. But Herod sent his soldiers, and to make sure of destroying the infant Jesus, commanded them to kill all the children in Bethlehem, from two years old and under. But Joseph, being warned of God in a dream, fled with the child and his mother into Egypt, and stayed there until the death of this wicked Herod, when he returned and dwelt in Nazareth.

The youth of Jesus.—After the return from Egypt, Jesus remained at Nazareth of Galilee. At twelve years of age, according to the law, he went up to Jerusalem, at the feast of the Passover. He remained three days, and was found by his parents, who had turned back to seek him, asking questions, and arguing with the doctors of the law in the temple. From this time he remained at home, subject to his parents, growing in stature, and in favour with God and man.

John the Baptist.—Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate, being governor of Judea, Herod Antipas, tetrarch of Galilee, and Caiaphas, high priest, began John, the son of Zacharias, to preach in the wilderness of Judea, and to say, "Repent; for the kingdom of heaven is at hand." And multitudes came to hear him, and were baptised of him in Jordan, confessing their sins. And to those who said, "Is not this the Christ?" he said, "I am the voice of one crying in the wilderness, Prepare the way of the Lord, make his paths straight. I baptise you with water, but there cometh one after me, mightier than I, who shall baptise you with the Holy Ghost."

Baptism of Jesus.—Jesus also came to John to be baptised, but John said he was not worthy; Jesus said, "Let it be so now, for so it becometh us to fulfil all righteousness." At that time the heavens opened, and the Spirit of God descended as a dove, and rested on Jesus, and a voice was heard saying, "Thou art my beloved son, in whom I am well pleased."

The Temptation.—After this, Jesus was conducted by an evil spirit into the wilderness to be tempted there. Like Moses and Elias, he remained there forty days without food. Then the devil came to him, and said, "If thou be the Son of God, command that these stones be made bread;" but Jesus said, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Then the devil taketh him up to the top of the temple, and said, "Cast thyself down from hence, for it is written, He shall give his angels charge concerning thee;" but Jesus said, "It is also written, Thou shalt not tempt the Lord thy God." Then Satan showed him the kingdoms of the world, and said, "All these will I give thee, if thou wilt fall down and worship me;"

but Jesus replied, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." Then Satan left him, and angels strengthened him.

EXERCISES ON CHAPTER XLII.

Where was John the Baptist born? Who and what were his parents? How was his birth announced?
 In what state did the angel leave Zacharias?
 To whom did Gabriel afterwards appear? When?
 Describe the naming of John the Baptist.
 Who was Emperor of Rome at this time?
 What decree was made by him? Where did Joseph live?
 Whither was he obliged to go? Where was our Saviour born?
 What persons received notice of his birth?
 What words were spoken by the angels?
 What name was given to the young child? And why?
 By whom was the Saviour visited?
 To whom were they summoned?
 Of whom did Herod enquire as to the birthplace of the Messiah?
 What directions did he give the wise men?
 Why did they not return to him? What cruel thing did he?
 How did the infant escape? Whither was he taken?
 Did Joseph return to Bethlehem? Why not?
 When did Jesus go up to Jerusalem? Describe what happened to him there. When did John begin to preach?
 Who was high priest? Who governor of Judea?
 What was the subject of John's preaching?
 What did Jesus require of John? What sign was seen?
 What followed the baptism of Jesus?
 How long was he without food? Like what other persons?
 What was the first temptation? The second?
 What reply did Jesus make to the third?
 How was He strengthened after his temptation?

CHAPTER XLIII.

THE PUBLIC MINISTRY OF JESUS.

The first Disciples.—Some time after the temptation, John was baptizing in Bethabara beyond Jordan,

and when Jesus passed near him, John saw him, and said unto two of his disciples: "Behold the Lamb of God, that taketh away the sins of the world."

These men were Andrew and James, and they followed Jesus, and remained with him. And the next day, Andrew found his brother Simon, and brought him to Jesus, and Jesus said to him: "Thou art Simon, son of Jona, but henceforth thou shalt be called Cephas, that is to say Peter, or a stone."

Philip.—The next day, Jesus met Philip on his way to Nazareth, and he commanded Philip to follow him, and he did so. Then Philip met with Nathanael, and said to him: "We have found him of whom Moses and the prophets did speak: it is Jesus of Nazareth." Nathanael replied: "Can any good thing come out of Nazareth?" And Philip said: "Come and see."

Nathanael.—Now when Jesus saw Nathanael coming, he said: "Behold an Israelite indeed, in whom is no guile." Nathanael said unto Jesus: "How knowest thou me?" And Jesus replied: "Before thou hadst been called by Philip, I saw thee under the fig-tree." "Master," said Nathanael, "I perceive plainly that thou art the Son of God, the king of Israel." Thus Nathanael was the first to acknowledge Jesus after his public ministry began.

The first miracle.—Three days after, there was a marriage at Cana of Galilee, and Jesus had been invited with his disciples. And when there was no longer any wine, Jesus said unto the servants: "Fill those water-pots with water," and they did so, because his mother had warned them to do his bidding. And he said: "Pour out now, and bear unto the governor of the feast." And the governor when he had tasted the water changed into wine, said to the bridegroom: "Every man at the beginning doth set

forth good wine, but thou hast kept the good wine until the last."

This beginning of miracles did Jesus in Cana, probably at the house of one of his relations, as some suppose at that of John the Evangelist.

The chasing from the Temple.—And as the feast of the Passover was near, Jesus went up to Jerusalem, according to the law.

But when he entered the Temple, he saw the court of the Temple filled with the tables of money changers, and animals of various kinds, which were used for sacrifices, and he was angry at the desecration of the sacred building. Then he took a scourge of small cords, or, as some think, merely a handful of straw, and drove out the cattle and their owners, and overthrew the tables of the money changers. This was one proof of his divine mission, for how otherwise would a stranger without power or influence be able to do these things.

Money changers.—Money changers were necessary, because Jews came from all parts to the feast, and would require change; cattle were also required for the offerings in the Temple, but they had no right within the walls of the Temple, making the House of God a house of merchandise.

Nicodemus the Pharisee.—There was a man among the Pharisees named Nicodemus, who came to Jesus by night for instruction, probably because he was afraid to come by day. And Jesus said to him: "Ye must be born again." Nicodemus did not understand how this could be, and Jesus said further; "Verily, I say unto you, Except a man be born of water and of the Holy Spirit, he cannot enter into the kingdom of God." That is to say, that as the kingdom of Christ was a spiritual kingdom, the baptism of the Holy Spirit was an essential preparation for admission

therein, and the heart must be regenerated or changed.

John the Baptist imprisoned.—Now great multitudes followed John to hear his preaching, and were so attached to him, that Josephus, the Jewish historian, says they would do whatever he desired them. Herod Antipas became disturbed, and put John in prison, where afterwards, at the request of Herodias, his brother's wife, whom he had unlawfully married, the Baptist was beheaded.

▷ **The Samaritan woman.**—After the imprisonment of John, Christ determined to retire into Galilee, and his nearest way was through Samaria. When resting wearied beside the well of Sychar or Shechem, while his disciples had gone into the village to buy food, there came a woman to draw water who was a Samaritan. Jesus asked her to give him some water to drink; but as the Jews were at open enmity with the Samaritans, on account of their religious differences, she gave him to drink, but expressed her surprise at his asking her, a Samaritan.

Then Jesus said that "If she knew to whom she was speaking she would ask of him, and He would give her living water, or the water of eternal life," and she said: "Give it to me that I may thirst no more, neither come hither to draw." And He told her that the time was come that true worshippers would worship the Father everywhere, in spirit and in truth, and not at Jerusalem or on Mount Gerizim alone.

And she said: "Sir, I know that the Messiah cometh who will teach us all things." And Jesus said: "I that speak unto thee am He!" Then she went into the town and told the people that the Christ had come, and many came out to listen to His words, and believed on Him.

Second miracle.—And Jesus came again to Cana;

and a nobleman of Capernaum came and besought him to come to that city to heal his sick son, and he said to him : " Go thy way, thy son liveth." This was the second miracle of which we have an account.

Jesus at Nazareth.—Then Jesus, after doing many mighty works in Capernaum, went to Nazareth, and he entered the Synagogue on the Sabbath-day, and stood up to read the scriptures and speak to the people. And they gave him the roll containing the prophecy by Isaiah, and he read the part of the sixty-first chapter containing the words : " The Spirit of the Lord God is upon me, for he hath appointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, &c." And he said : " This day is this scripture fulfilled in your ears." And the Nazarites were astonished at his doctrine, but they would not believe in his Messiahship, for they said : " Is not this the son of Joseph, the carpenter," though they wondered at his gracious words.

Then Jesus said : " A prophet hath no honour in his own country," and they became angry, and would have killed him, but he left them, and went into the neighbouring towns and villages, preaching his gospel, and doing many good works.

The unclean spirit.—And he entered into the Synagogue at Capernaum and taught, and there a man with an unclean spirit cried out and said to Jesus : " Let us alone. I know thee who thou art, the Holy One of God." And Jesus commanded him to come out of the man, and he left him, and the fame of this spread through the country, and multitudes came together to hear him. About this time he called his first disciples—Andrew, Simon, James, and John—to leave their daily duty and follow him, having satisfied them that he was sent of God, by a miracu-

lous draught of fishes, which they caught when at his bidding they let down their nets into the lake, after toiling all night in vain. He had been teaching the people as he sat in the vessel, and perhaps intended to repay the fishermen for the use of it.

EXERCISES ON CHAPTER XLIII.

What did John say when he saw Jesus at Bethabara ?
To whom were these words addressed ?
What persons thenceforth followed the Saviour ?
To whom did Jesus next speak ? Who was Nathanael ?
How did Jesus convince Nathanael that he had supernatural knowledge ? Where was our Lord's first miracle ?
Describe its character. Who is supposed to have been the bridegroom ? How did Jesus act in the temple ?
Why were money changers and cattle sellers necessary ?
What Pharisee came to Jesus by night ? What doctrine did he not understand ? Why was John the Baptist imprisoned ?
Whither did Jesus go on the imprisonment of John ?
Where did he rest ? And with whom did he meet ?
What surprised the woman ? How did he reply ?
What effect had his teaching on her and her people ?
Where did the Samaritans worship ?
What did Jesus say of Jerusalem and Gerizim ?
What did He do on his return to Cana ?
From what prophecy did He preach at Nazareth ?
Did the Nazarites believe ? How did they treat him ?
What happened in the Synagogue at Capernaum ?
How did he impress his fishermen disciples ?

CHAPTER XLIV.

The Sermon on the Mount. Matt. v.—vii. — And Jesus seeing that many people had come to hear his words, went up a small mount, from which he could see all the people, and be seen by them, and from that position he preached the wonderful discourse

called the Sermon on the Mount; in which he plainly set forth the principles of his new dispensation, and attacked the old and vain traditions of the Pharisees and Sadducees.

The Beatitudes.—And he said “Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are they who hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God.”

“Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you, *falsely*, for my sake.”

“Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you.”

The law not abolished.—Moreover Jesus said “Think not that I am come into the world to destroy the law, or the prophets; I am not come to destroy, but to fulfil.” Then he shows that a man who bears ill will to his neighbour must not expect blessing from God; that the intention to commit sin renders us guilty in his sight; that we should try to destroy enmity by doing good for evil, and that to love our friends and hate our enemies is to do only what the most wicked do. We are to do no good for the sake of gaining the praise of men, but with the desire to please God, and God will surely reward us.

We are to exercise charity in judging our neighbours, because we have so many faults of our own, and we are not to distress ourselves by care and anxiety about the future, because God our Heavenly

Father knows what things we have need of before we ask him.

And if men, being evil, know how to give good gifts to their children, how much more will their Father in heaven, whose name is Love, give good gifts to them that ask him.

The leper cured. Matt. viii.—And as Jesus came down from the mountain, there met him a leper, who said "Lord, if thou wilt thou canst make me clean;" and Jesus put forth his hand, and touched him, and immediately the leprosy departed from him. As a touch was sufficient to communicate this dreadful disease, our Lord thus showed himself fearless of such contagion, as well as mighty to heal.

The centurion's servant.—On the same day, when he returned to Capernaum, a centurion, a Roman officer, came and entreated him to heal his sick servant, and by his great faith obtained the blessing, for his servant was healed in the very hour when he was asking it of Jesus.

Other miracles.—The same day Jesus went into the house of the mother of Peter's wife, and finding her very ill with fever, he healed her.

Then entering into a city called Nain, he met a funeral procession, in which a young man was being carried to his grave, the only son of his mother, and she a widow. Jesus stopped the bier, and raised the young man to life again.

The sinful woman.—A Pharisee named Simon, having invited Jesus to eat with him, he entered into his house, and as he sat at table there came a woman who was known publicly as a sinner, and she had an alabaster box of fragrant ointment, and washed his feet with her tears, and wiped them with the hairs of her head, and anointed them with the ointment.

The Pharisee said, "If this man were a prophet he would have known who and what manner of woman this is that toucheth him, for she is a sinner." The Pharisees were so called, from the Hebrew word *Pharash*, to separate, because, thinking themselves more holy, they held themselves aloof from the common people, and from what they called sinners.

The two debtors.—Our Lord rebuked the Pharisee by the following parable: "A certain man had two debtors, the one owed him five hundred pence, the other fifty. And when they had nothing to pay, he freely forgave them both. Tell me, therefore, which of them will love him most?" Simon answered and said, "I suppose that he to whom he forgave most." Then he reminded Simon that he had not given him water to wash his feet, as was customary with honoured guests, but she had washed them with her tears.

And he said unto the woman, "Thy sins are forgiven, thy faith hath saved thee; go in peace." And they said, "Who is this that forgiveth sins also?"

The tempest stilled.—Soon after this Jesus entered a vessel to cross the lake of Galilee, and being very weary, he fell asleep. One of the storms so common to lakes suddenly arose, and his disciples in great fear awoke him saying, "Master, we perish." But Jesus said to them, "O men of little faith, why are ye afraid?" Then he arose, and rebuked the winds and the sea, and they were calm. And his disciples wondered, because even the winds and the seas obeyed him.

The daughter of Jairus.—The next day, when he landed, the ruler of the synagogue at Capernaum, whose name was Jairus, came to him, saying, "Sir, my daughter is even now dead, but come and lay thy hands upon her, and she shall live." And Jesus fol-

lowed him immediately, attended by a crowd of people. Now a woman who had been afflicted with an evil disease many years, said to herself, "If I can but touch his garment I shall be cured." And she came behind him, and touched the border of his garment. Jesus turning to her, said, "Be of good cheer, daughter, thy faith hath saved thee," and she was instantly healed.

Then he entered the house of Jairus, and sent away the mourners, saying, "The maid is not dead, but sleepeth." The people mocked at these words, but Jesus took her by the hand, and she immediately arose.

Blind men healed.—The fame of this miracle spread through all the country, and multitudes came to hear him, and to be healed of various diseases. Two blind men followed him, crying out, "Son of David, have mercy on us." And Jesus said to them, "Believe ye that I am able to do this?" and they said, "Yea, Lord." And he said, "According to your faith be it unto you." The same day, they brought to him a dumb man, with an evil spirit, and he healed him, and the people said, "It was never so seen in Israel."

Pharisee prejudice. Matt. xii. — Now the Pharisees and Sadducees, in spite of the wonderful works which Jesus had done, in their midst, would not believe in him, and they tempted him to do some great thing, saying, "Master, we would see a sign from thee." But he said unto them, "An evil generation seeketh after a sign, but there shall no sign be given to it, but the sign of the prophet Jonas. Ye hypocrites, ye discern the signs of heaven; in the evening you say, It will be fair, because the sky is red; and in the morning ye say, It will be foul weather to-day, because the sky is cloudy; but ye know not the signs of the times which God has appointed."

EXERCISES ON CHAPTER XLIV.

To what classes did our Lord promise blessings in his sermon?
What did he say concerning the law? Why are we not to be anxious about the future?
Who met him coming down from the mountain?
How did Jesus heal this leper? Name other miracles performed on the same day. By whom was he invited to eat?
What happened to him while at the table?
What remark did Simon make about this?
With what parable did Jesus answer him?
Why were the Pharisees so called? How did Jesus dismiss the poor woman? What occurred to him on the sea of Galilee?
Describe what occurred to the daughter of Jairus.
Who was Jairus? What happened on the way to his house?
After what events did the people say "It was never so seen in Israel?" Who sought a sign of his Messiahship?
How did Jesus answer these seekers of signs?

CHAPTER XLV.

John sends to Jesus.—While John the Baptist was in prison, his disciples told him of the doings of Jesus. And John sent two of his disciples who said to Jesus, "Art thou He that should come, or do we look for another?" Jesus answered them, "Go and shew John again those things which ye have heard and seen; the lame walk, the blind see, the deaf hear, the dead are raised to life, and the poor have the gospel preached unto them." And when they had departed, Jesus declared unto the assembled multitude that John was more than a prophet; for that it was of him that the prophet Malachi spake, as the messenger whom he would send to prepare the way for the Messiah.

His mother and brethren.—While he was speaking to the multitude, one said to him, "Behold thy

mother and thy brethren are without, and they enquire for thee." But he answered "Who is my mother and who are my brethren." Then turning toward his disciples he said "Behold my mother and my brethren, for whosoever doeth the will of my Father who is in heaven, the same is my brother and sister and mother. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven."

The mission of the Apostles.—Then he called the twelve Apostles, Simon Peter and Andrew his brother, James the son of Zebedee and John his brother, Philip and Bartholomew, Thomas and Matthew the publican, James the son of Alpheus and Thaddeus, Simon the Canaanite and Judas Iscariot. Matthew was a publican, who had been found by Jesus sitting at the receipt of custom, the place where the tribute or tax was collected, and Jesus had said "Follow me," and he had done so.

And Jesus said unto them, "Go and preach unto the lost sheep of the house of Israel that the kingdom of heaven is at hand."

And he gave them power against unclean spirits and to heal all manner of sickness and diseases, commanded them not to go into the cities of the Gentiles nor Samaritans, and encouraged them to have faith in God, by whom they were protected and cared for, and without whose permission not a sparrow could fall to the ground.

Jesus at Jerusalem.—John v.—After this there was a feast of the Jews, and Jesus went up to Jerusalem for the third time. Now there was at Jerusalem a pool of healing waters, called Bethesda, or the house of five porches—and in these porches were many sick people waiting until an angel troubled the

waters, because whoever stepped in first, after the troubling, was healed of whatsoever disease he had.

Miracle at Bethesda.—And a certain man was there, who had been sick thirty-eight years, and Jesus knowing that he had been a long time in that state, said unto him, "Wilt thou be made whole?" and the man said, that as he had no one to lift him first into the pool, those who were less impotent than he, always stepped in before him. Then Jesus said, "Rise, take up thy bed, and walk;" and immediately the man was healed.

And it was the Sabbath day, and the Jews said, "It is not lawful for thee to carry thy bed." And the man told them that Jesus, who had healed him, had told him to carry his bed; and they were angry with Jesus, because he had done these things on the Sabbath, and because he said that God was his Father, making himself equal with God.

His works witness for Him.—Then Jesus said to them—John bare witness of my Divine mission, but I receive not honour from men. "The works that I do bear witness of me." "I know you, that ye have not the love of God in you." "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me, but ye will not come to me that ye might have life." And he returned to Galilee.

Death of John the Baptist.—About this time Jesus heard of the death of John the Baptist. One day that Herod made a great feast in his palace, Salome, the daughter of Herodias, danced before him and pleased him greatly. Herod swore to give her whatever she would ask—she, incited by her mother, asked the head of John the Baptist. Herod was greatly disturbed, but for the sake of the foolish oath that he had taken, he would not refuse, but sent a soldier who beheaded John in prison, and brought his

head to the maiden on a dish, and she took it to her mother.

Jesus in the wilderness.—After the death of John, Jesus left the cities of Galilee and went over the lake, and great multitudes followed him. And after some time, finding that the multitude had nothing to eat, he said to Philip, "Whence shall we buy bread that all these may eat?" And Philip said, "Two hundred pennyworth of bread is not sufficient for them." Then Andrew said there was a lad who had five barley loaves, and two small fishes.

The miracle of the five loaves.—Then Jesus said, "Make the men sit down." Now there were about five thousand men, and he took the bread, and when he had given thanks he distributed it to the disciples, and they handed it to those who were sitting down, and they did all eat and were satisfied, and they gathered of the fragments that were left twelve baskets full. Then those who had eaten said, "Of a truth this is that prophet that should come into the world."

King of the Jews.—When Jesus therefore knew that they proposed to take him by force and make him king, he departed into a mountain to be out of their way. The Jews had the idea that whenever their Messiah came he would be a temporal ruler, who would set up an earthly kingdom, assert the independence of the Jewish nation, and lead them victoriously to the supremacy of all other nations.

False Christs.—Relying on this belief, several men had, at times, set themselves up as the Messiah, and had led the multitude astray, to their own destruction, and that of many followers. Such were Theudas, and Judas mentioned by Gamaliel. (Acts v.)

Jesus walks on the sea.—John vi.—Then the dis-

ciples took ship to return across the lake to Capernaum, and when they had gone some distance from the shore, they saw Jesus walking on the sea, and were afraid. But Jesus said, "It is I, be not afraid." Matthew (chapter xiv.) says that Peter said unto Jesus, "Lord, if it be thou, bid me come unto thee on the water," and Jesus said, "Come." But when he was on the water, he was afraid, and cried "Lord, save me." And Jesus caught him by the hand, and said, "O thou of little faith, wherefore didst thou doubt?" And when they were come into the ship the wind ceased; and they worshipped him as the Son of God.

Pharisees from Jerusalem.—Luke xv.—Now there came Pharisees and Scribes from Jerusalem to Jesus, complaining that his disciples did not strictly obey the traditions of the elders. They did not wash themselves often enough, nor always before taking food. Jesus took occasion to rebuke them for their formality and hypocrisy, since they set up their ceremonies in the place of the ordinances of God; drawing nigh to God with their lips, while their hearts were far from Him, washing the outside clean, while the inside, that is the heart, was full of corruption and sin.

The Syrophenician woman.—Then Jesus went northward to Tyre and Sidon, and a woman cried unto him, to heal her daughter, who was greatly vexed by an evil spirit. And she came and worshipped him, but he said, "It is not meet to take the children's bread, and to cast it unto dogs;" and she answered, "Truth, Lord, yet the dogs eat of the crumbs which fall from the Master's table." And Jesus said, "O woman, great is thy faith; be it unto thee, even as thou wilt." And the daughter was at once healed.

Miracle of the seven thousand.—Then Jesus re-

turned to the Sea of Galilee. And great multitudes followed him; he healed many, so that the people glorified the God of Israel. And they followed him three days, and were without food—and he said, “I have compassion on the multitude.” “I will not send them away fasting, lest they faint by the way.” But his disciples said, “Whence should we have so much bread in the wilderness, as to fill so great a multitude?” And he said, “How many loaves have ye?” And they said, “Seven, and a few little fishes.” And he commanded the multitude to sit down on the ground, and he took the loaves, and gave thanks, and distributed them and the fishes, and they did all eat and were filled. There were about four thousand men, beside women and children. And they took up of the fragments that remained seven baskets full.

Forewarns of his death.—About this time Jesus questioned his disciples, as to whom they thought him to be, and they said, “Thou art the Christ of God,” that is the anointed, or divinely appointed Son of God.

And after many miracles, he said unto them, “Let these sayings sink down into your ears, for the Son of Man shall be delivered into the hands of men.” But they understood not then, and were afraid to ask.

EXERCISES ON CHAPTER XLV.

Who sent disciples to enquire concerning the Saviour?

What answer did he send to John?

Who came seeking him while he was preaching?

Who did he say were his brethren and sisters, &c.

Name the Apostles as they were called by Jesus.

Where did he find Matthew? What was he?

What did he command the Apostles to preach?

To whom alone were they to go? Describe what happened at

Bethesda. At what were the Jews angry?

To what evidence did he point to shew his Divinity?

Of what event did Jesus hear at this time?

Describe the circumstances of John's death.
What miracle did Jesus perform in the wilderness?
What effect had this upon the people?
What was the mistaken notion about the Messiah?
What had been the consequence of this?
Who referred to this after the crucifixion? Where?
Where was Jesus seen walking? Who wanted to meet him?
Who came from Jerusalem to complain? What was their chief complaint? How did Jesus rebuke them?
Describe what happened to the Syrophenician woman.
What was the miracle of the seven thousand?
How many were fed with the seven loaves?
What question did Jesus put to his disciples?
Of what did he begin to forewarn them?

CHAPTER XLVI.

The transfiguration.—After six days Jesus took Peter, James, and John, his brother, into a high mountain apart, and was transfigured before them. A bright cloud overshadowed them, his face did shine as the sun, and his raiment was white, and glittering, and a voice came out of the cloud, and said "This is my beloved Son, in whom I am well pleased, hear ye him." And Moses and Elias appeared talking with Jesus, and the Apostles were sore afraid. And afterwards Jesus said, "Tell the vision to no man until the Son of Man be risen from the dead."

He heals the lunatic.—And when he came down from the mountain, there came a man kneeling down to him, and saying, "Lord, have mercy on my son, for he is lunatic, and sore vexed—ofttimes he falleth into the fire, and oft into the water, and I brought him to thy disciples and they could not cure him." And Jesus said, "If thou canst believe, all things are possible," and he cured the child, but he rebuked the want of faith in his disciples.

He payeth tribute.—At Capernaum those who collected the tribute money, which each Jew paid toward the Temple service, asked the disciples, if their master did not pay tribute, and he said, yes. And Jesus commanded Simon to go to the sea and fish, and to open the mouth of the fish which he caught, and there he would find the tribute money.

And Simon did so, and Jesus told him to pay that coin for them two. The sum for each was half a shekel, or about fifteen pence.

Who shall be greatest?—Now some of the disciples disputed as to which of them should be greatest in the kingdom of Heaven. And Jesus called a little child, and said unto them, "Except ye be converted and become as little children, ye cannot enter into the kingdom of heaven."

Then he warned them against pride, and selfishness, and urged upon them brotherly kindness, and charity, or love, saying to Peter, that a man must forgive his brother his trespasses if he would expect God to forgive him.

The wicked servant.—Then he spake the parable of the wicked servant, who having been forgiven a very great sum by his lord, would not forgive his fellow servant a hundred pence, for which offence his lord delivered him to the tormentors, and so will "Your Heavenly Father do likewise unto you, if ye from your hearts, forgive not every one his brother their trespasses."

The inhospitable Samaritans.—Luke IX.—Jesus entered into a village of the Samaritans, but they would not receive him, nor listen to him, because he was going to Jerusalem, and James and John, two of his disciples, said, "Lord, wilt thou that we command fire to come down from heaven, and consume them, as Elias did?" But he turned to them, and said, "Ye

know not what manner of spirit ye are of, For the Son of Man is not come to destroy men's lives, but to save them."

The seventy disciples.—Then Jesus appointed seventy other disciples who should go before, to prepare the way before him, wherever he himself would go. And they went, preaching the gospel and healing the sick, and they were full of joy, and returned, saying, "Lord, even the devils are subject unto us, through thy name." Jesus said that they should rejoice not so much on account of their power over spirits, but because their names were written in heaven. In that hour also, He rejoiced in spirit and said, "I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

The good Samaritan.—Then a certain lawyer stood up, tempting him, and saying, "Master, what shall I do to inherit eternal life?" And Jesus said, "What is written in the law?" And he answering, said, "Thou shalt love the Lord thy God with all thy heart, and mind, and soul, and strength, and thou shalt love thy neighbour as thyself." And Jesus said, "Thou hast answered right. This do, and thou shalt live." Then the lawyer said, "And who is my neighbour?" And Jesus spake this parable unto them:—

"A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment, and wounded him, and departed leaving him half dead. And by chance there came down a priest that way, and then a Levite, and they both passed by on the other side. But a certain Samaritan, as he journeyed, came where he was, and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and

wine, and set him on his own beast, and brought him to an inn and took care of him. Which now of these three thinkest thou was neighbour unto him that fell among thieves?" And the lawyer said, "He that showed mercy on Him." And Jesus said unto him, "Go, thou, and do likewise." This parable is more pointed, because the Samaritan was the natural enemy of the Jew, while the Levite and priest were of the same religion as the wounded man.

The Lord's prayer.

Now the disciples of Jesus besought him to teach them to pray, as John had taught his disciples. And he taught them the Lord's prayer, the same prayer which in the Gospel by Matthew forms part of the Sermon on the Mount. In this case he probably had other disciples, or wished to impress them with the importance of simplicity and earnestness in prayer. "Our Father, which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven so in earth, give us day by day our daily bread, and forgive us our sins, for we also forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil."

His enemies blaspheme.—Now there were some who said when Jesus had cast out a devil: "He casteth out devils through Beelzebub, the prince of the devils." And Jesus said, "If Satan be divided against Satan, how then shall his kingdom stand?"

Woe to the Pharisees.—Then he began to denounce the wickedness and formality of the Scribes and Pharisees, and they tried to provoke him that they might induce him to say something whereof they might accuse him. And when the multitude were gathered together, he said unto them, "My friends, be not afraid of them that kill the body, and after that have no more that they can do. But I will

forewarn you whom ye shall fear. Fear Him, who after he hath killed, hath power to cast into hell. Yea, I say unto you, "Fear Him."

EXERCISES ON CHAPTER XLVI.

Describe what is called the Transfiguration.
 Which disciples were with Jesus?
 Who appeared talking with him?
 Who met him when he came down from the mount?
 Who had been unable to heal this lunatic?
 Where did Jesus pay the tribute? How much was it?
 How did Simon procure the money?
 What contention arose among the disciples?
 How did Jesus teach them humility?
 What parable did he afterwards speak?
 What was the lesson of that parable?
 What people would not receive the Lord?
 How did James and John wish to punish them?
 And how did Jesus reply to them?
 How many disciples did he send forth?
 What did they say on their return?
 What persons are mentioned in the parable of the good Samaritan?
 To whom did Jesus speak this parable? and why?
 Why did Jesus use the Samaritan as an example?
 What request did the disciples make to Jesus?
 What prayer did he teach them? Repeat it?
 How did some of his enemies blaspheme?
 And what reply did he make?
 Against what class did Jesus speak?
 Whom did Jesus say we should fear?

CHAPTER XLVII.

Covetousness.—Now a man came to Jesus, and said, "Master, speak unto my brother, that he divide the inheritance with me."

But Jesus would not, saying, "Who made me a judge or divider over you? Take heed and beware of covetousness."

The rich man.—Then he spake of a rich man who having pulled down his barns and built greater, that he might have room for all his goods, and thinking himself provided for during his lifetime, said to his soul—"Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry." But God said unto him, "Thou fool, this night thy soul shall be required of thee."

Repentance necessary to all men. There were some who told Jesus of some Galileans, whom Pilate had killed while they were sacrificing. And Jesus said, "Suppose ye that these were sinners above all the Galileans, because they suffered such things? I tell you nay; but except ye repent, ye shall all likewise perish."

Heals on the Sabbath.—And as he was teaching in one of the synagogues on the Sabbath, he saw a woman who had been bowed together eighteen years so that she could not stand upright; and he called her to him, and said, "Woman, thou art loosed from thine infirmity!" and he laid hands on her, and she was healed, and glorified God.

But the ruler of the synagogue was angry, because he had done these things on the Sabbath day. But Jesus said, "Thou hypocrite, doth not each of you lead his ox or his ass to the watering on the Sabbath day, and ought not this woman, whom Satan hath bound these eighteen years, to be loosed from her bond on the Sabbath?"

And when he had said these things, all his adversaries were ashamed, and all the people rejoiced, for all the glorious things that were done by him.

Christ teaches true charity.—Jesus went to dine with a Pharisee on the Sabbath day, and there was a man, sick with dropsy, and they watched him. Then he said, "Is it lawful to heal on the Sabbath day?" And as they held their peace, he healed the man, and let him go.

And he said, "When ye are invited to a feast, do not take the highest seat at table, and when you make a feast, do not invite the rich, who can return the kindness, and do not need it, but invite the poor, the maimed, the lame, and the blind. And thou shalt be blessed, for they cannot recompense thee, but thou shalt be recompensed at the resurrection of the just."

The prodigal son.—Luke xii.—Now the Pharisees murmured at Jesus, "because he receiveth sinners and eateth with them." Then he said, "There is joy in heaven over one sinner that repenteth more than over ninety and nine just persons who need no repentance." Then he spake the beautiful parable of the prodigal son.

The younger of two sons asks his father for his portion of property, and having received it, he goes away, and wastes it in riotous living. He then becomes distressed and almost starved, and returns in penitence to his father. The father seeing him afar off, runs to him and embraces him, and though he had been sinful, receives him with all fatherly affection, and makes it an occasion of rejoicing, because the lost one was found.

Thus he illustrates the willingness of our Father in heaven to shew mercy to those who repent of sin and return unto him.

Now the elder son, who had not so departed, was angry and jealous at this kind reception, but his father said, "It was right."

The rich man and Lazarus.—Luke xvi.—And he

said unto certain covetous Pharisees—"Ye are they who justify yourselves before men, but God knoweth your hearts."

Then he said, "There was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day. And there was a beggar named Lazarus, who was laid at his gates full of sores, desiring to be fed with the crumbs that fell from the rich man's table. The beggar died, and was carried by angels into Abraham's bosom. The rich man also died, and was buried. And in hell, he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame.' But Abraham said, 'Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus evil things, but now he is comforted, and thou art tormented.'" The rich man then entreated Abraham to send to his five brethren, that, one being sent unto them from the dead, they might believe. But Abraham said, "If they believe not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Jesus heals ten lepers.—Now the feast of tabernacles was at hand, and Jesus went through Galilee and the midst of Samaria, to go to Jerusalem; and as he entered a certain village, he met ten men that were lepers. And they stood afar off, as lepers were obliged to do, and cried, saying, "Jesus, master, have mercy on us." And he said unto them. "Go, shew yourselves unto the priests." And as they went in obedience to his word, they were cleansed. And one of them, when he felt that he was healed, turned back, and loudly gave praise to God, and fell at the feet of Jesus, giving him thanks—and he was a Sa-

maritan. And Jesus said, "Were there not ten cleansed, but where are the nine? there are none found to give glory to God, save this stranger."

The importunate widow.—And he spake a parable unto them, to teach that men ought always to pray, and not to faint or be discouraged, saying: "There was in a city a judge, who feared not God nor regarded man. And there was a widow in that city, and she came to him, saying, 'Avenge me of mine adversary.' And he would not for awhile, but afterwards said within himself, 'Though I fear not God nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.'" And Jesus said, "Hear what the unjust judge saith. And shall not God avenge his own elect, who cry day and night unto him, though he bear long with them. I tell you that he will—speedily."

The Pharisee and the publican.—And he spake this parable to certain self-righteous people, who despised others. Two men went into the temple to pray—a Pharisee and a publican. The Pharisee said, "God I thank thee that I am not as other men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, and give tithes of all that I possess."

The publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, "God be merciful to me a sinner." And Jesus said, "This man went home justified or pardoned, rather than the other—for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

Zaccheus the publican.—And as Jesus entered Jericho, a man named Zaccheus, a chief publican,

and very rich, sought to see Jesus, and because he was a little man, he could not see him for the crowd.

So he ran before, and climbed up a sycamore tree.

And when Jesus saw him, he said, "Zaccheus, make haste, and come down, for to-day I must abide at thy house;" and he came down, and received him gladly. And when the Pharisees saw it, they complained, because "He had gone to be a guest with a man that is a sinner." But Zaccheus stood, and said unto him, "Behold, Lord, the half of my goods I give unto the poor, and if I have taken anything from any man, by false accusation, I restore him fourfold." And Jesus said, "This day is salvation come to this house."

Entry into Jerusalem.—Luke xix.—And Jesus went onward to Jerusalem, and when he was come to Bethphage and Bethany at the Mount of Olives, he sent two of his disciples, saying, "Go into the village over against you, and ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither." And they brought him to Jesus, and they laid their garments upon the colt, and set Jesus thereon. And they cast their clothes in the way, and cut down branches of trees, and strewed them in the way, and the multitude of the disciples praised God, with a loud voice, for all the mighty works that they had seen. They said, "Hosanna, blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest." Then the Pharisees said unto Jesus, "Master, rebuke thy disciples." But he said, "If these should hold their peace the very stones would cry out."

Jesus weeps.—And when he came near he beheld the city and wept over it, saying, "If thou hadst known, even thou, at least on this thy day, the things which belong unto thy peace! but now they are hid

from thine eyes. For the days shall come upon thee that thine enemies shall cast a trench about thee, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another, because thou knewest not the day of thy visitation."

EXERCISES ON CHAPTER XLVII.

Against what sin did Jesus warn them? By what parable?
 What did he say concerning the Galileans?
 What woman did he heal in the synagogue? When?
 Who was angry? How did he make them ashamed?
 What happened when he dined with the Pharisee?
 What did he recommend as true charity?
 Why did the Pharisees murmur against Jesus?
 What parable did he speak to them?
 Give an outline of the parable of the Prodigal Son.
 What was the next parable? To whom spoken?
 What were the various petitions of Dives from Abraham?
 What did Abraham say about their repentance?
 What feast was at hand? Whom did Jesus heal in Samaria?
 How did he teach us that men ought always to pray?
 By what parable did he rebuke the self-righteous?
 Who was Zaccheus? Where did he live?
 How did Jesus address him? Who complained?
 In what manner did Zaccheus show his repentance?
 Where did Jesus stop on His way to Jerusalem? Why did he weep?
 Describe his entrance into Jerusalem. Who objected to his praises?
 What was the prophecy of Jesus concerning Jerusalem?

CHAPTER XLVIII.

Jesus at Jerusalem.—And Jesus began to teach at Jerusalem, and the Jews wondered at his doctrine, saying "how knoweth this man letters having never

learned." And Jesus said, "My doctrine is not mine, but his that sent me."

The Scribes and Pharisees sought to take him, but many people believed on him, saying, "When Christ cometh, will he do more miracles than these which this man doeth?"

The officers afraid. — The Pharisees even sent officers to take him, but they returned and said, "Never man spake like this man." The Pharisees said, "Are ye also deceived? Have any of the rulers or Pharisees believed on him? But this people who knoweth not the law are cursed." Nicodemus saith unto them, "Doth our law judge any man before it hear him, and know what he doeth." They said "Art thou also of Galilee? search and look, for out of Galilee ariseth no prophet." By this they contradicted, the prophecy contained in Isaiah ix. 1—2. "And they went away to their own homes.

The woman taken in adultery. — Jesus staid on the Mount of Olives during the night, and early in the morning he entered the Temple and taught the people.

The Pharisees and Scribes brought to him a woman convicted of adultery, and they said, "Moses in the law (Leviticus xx. 10,) commanded that such should be stoned, but what sayest thou?" Then Jesus stooped down and wrote with his finger on the ground, but did not answer them, because he knew that they were trying to catch him in his words. When they continued asking him, he said, "He that is without sin among you, let him first cast a stone at her." Then he stooped down again, and they, convinced of their own sinfulness, went out one by one, and left Jesus alone, and the woman standing in the midst.

And he said, "Woman, hath no man condemned thee?" And she said, "No man, Lord." And he

said, "Neither do I condemn thee; go, and sin no more."

Jesus cures a man born blind.—Now as Jesus passed by, he saw a man who was born blind, and Jesus anointed his eyes, and said unto him, "Go wash in the pool of Siloam." He went his way, therefore, and washed, and came seeing.

And it was the Sabbath day, and some of the Pharisees said, "This man is not of God, because he doeth these things on the Sabbath day." Others said, "How can a man that is a sinner do such miracles?"

The parents.—They asked the parents of the blind man, "How doth he now see?" and they said, "We know that this is our son, and that he was born blind, but by what means he now seeth we know not, he is of age—ask him, he shall speak for himself."

The son.—Then they called the son, and said unto him, "Give God the praise, we know that this man is a sinner." The man said, "Why herein is a marvelous thing that ye know not whence he is, and yet he hath opened mine eyes. If this man were not of God, he could do nothing." And they cast him out.

Afterwards, Jesus met him, and said unto him, "Dost thou believe in the Son of God?" He answered, "Who is he, Lord, that I might believe in him?" And Jesus said, "Thou hast both seen him, and he it is that talketh with thee." And he said, "Lord, I believe," and he worshipped him.

Christ the good shepherd.—John x.—And Jesus said unto the people, "I am the good shepherd, the good shepherd giveth his life for the sheep. I am the good shepherd, and know my sheep, and am known of mine; as the Father knoweth me, so I know the Father, and I lay down my life for my sheep." Then the Jews took up stones to stone him, and Jesus said, "Many good works have I showed you from my

Father, for which of these works do ye stone me?" They said, "For a good work we stone thee not, but for blasphemy, and because that thou being a man makest thyself God." And they sought again to take him, but he escaped out of their hands.

Lazarus sick.—John xi.—Now a certain man was sick named Lazarus, or Bethany, the town of Mary and Martha.

It was that Mary who anointed the Lord with ointment, and wiped his feet with her hair. And they sent unto Jesus, saying, "Lord, behold, he whom thou lovest is sick."

Jesus abode two days still in the same place where he was, and then said to his disciples, "Let us go into Judea again." And his disciples say unto him, "Master, the Jews of late sought to stone thee, and goest thou thither again?" Jesus said, "Our friend Lazarus sleepeth, I go that I may awake him out of his sleep." When Jesus came, he found that he had lain in the grave four days.

Now Bethany was about two miles from Jerusalem, and many Jews came to comfort Martha and Mary concerning their brother.

Martha said unto Jesus, "Lord, if thou hadst been here, my brother had not died, but I know that even now whatsoever thou wilt ask of God, God will give it thee." Jesus said unto her, "Thy brother shall rise again."

Jesus weeps.—Then Martha called for Mary, and when Jesus saw her weeping he groaned in the spirit and was troubled, and Jesus wept.

Then said the Jews, "Behold, how he loved him:" and some said, "Could not this man, who opened the eyes of the blind, have caused that even this man should not have died?"

Lazarus raised.—And Jesus came to the grave, and

it was a cave with a stone laid upon it, and he said, "Take away the stone." And he lifted up his eyes, and said, "Father, I thank thee that thou hast heard me." And he said, "Lazarus, come forth." And he that was dead came forth, bound hand and foot with grave clothes, and Jesus said, "Loose him, and let him go."

Prophecy of Caiaphas. — The Jews went and told the Pharisees of this miracle, and they called a council to consider what should be done, for they said, "If we let him alone, all men will believe in him." And Caiaphas prophesied, saying, "Ye know nothing at all, nor consider that it is expedient that one man should die for the people." And from that day, they determined to kill him. And Jesus withdrew from Jerusalem into Mount Ephraim.

EXERCISES ON CHAPTER XLVIII.

What reply did Jesus make concerning his learning and doctrine?

What did the people say concerning his miracles?

Who were sent to take him? What did the officers say?

Who spoke up for Jesus among the rulers?

What did they say of Galilee? What prophecy did they contradict? What woman was brought to Jesus?

How did he answer the accusers? And the woman?

What was the next wonderful miracle?

How was the blind man cured? On what day was it?

To whom did the Pharisees go? How did the parents reply?

What did the Pharisees say to the young man?

And how did they behave to him when he replied?

To what did Jesus afterwards liken himself? Why did the Jews say they would stone him?

Where did Lazarus live? Who were his sisters?

To whom did they send? Did Jesus go immediately?

Who were there when Jesus went to Bethany?

How did Jesus shew his sympathy with the weepers?

What did the Jews say when Jesus wept?

In what sort of grave was Lazarus buried?

What followed the raising of Lazarus?

Repeat the speech of Caiaphas the priest. What was the determination of the Jews?

CHAPTER XLIX.

The fourth and last passover of Jesus.—Now many Jews went up to Jerusalem before the passover, to purify themselves, and the Scribes and Pharisees determined to take Jesus when he came, and to put him to death.

Jesus came to Bethany six days before the passover, and the family of Lazarus made him a supper, and Lazarus sat at table with him.

Then Mary took a pound of very costly ointment, and anointed the feet of Jesus, and wiped them with her hair; and Judas Iscariot said, "Why was not this ointment sold for three hundred pence, and given to the poor?" Jesus said, "Let her alone, for against the day of my burying hath she kept this."

And when many Jews came to see Jesus and Lazarus, the rulers conspired how they might put Lazarus also to death.

The last public entry.—And many people went to meet Jesus as he came to the feast, and took branches of palm trees, and Jesus when he had found a young ass, sat thereon. And the people cried, "Hosanna, blessed is the king of Israel, that cometh in the name of the Lord." The Pharisees, therefore, said among themselves, "Perceive ye, how ye prevail nothing, behold the world is gone after him."

And Jesus taught daily in the Temple, and among the chief rulers many believed on him, but because of

the Pharisees they did not confess him, lest they should be put out of the synagogue: "For they loved the praise of men more than the praise of God."

His authority.—Luke xx.—And the chief priests and scribes said, "Tell us by what authority thou doest these things, and who gave thee this authority?" And he said, "The baptism of John, was it from heaven or of men?" And they said to each other, "If we shall say from heaven, he will say, why then did ye not believe: if we say of men, all the people will stone us, for they be persuaded that John was a prophet." So they said, "We cannot tell whence it was." And Jesus said, "Neither tell I you by what authority I do these things."

Parable of the Vineyard.—Jesus spake a parable of a man who planted a vineyard, and let it out to husbandmen, and when he sent to take of the fruit, they ill-used his servants, and when he sent his son, they even cast him out of the vineyard and killed him." (Luke xx.)

And they perceived that Jesus had spoken this parable against them, and would have killed him, but they feared the people; so they watched him, and sent spies to him, who should pretend to be just men, that they might take hold of his words.

Schemes of the rulers.—And these said, "Master, is it lawful to give tribute to Cæsar or not?" And he asked for a penny, and said, "Whose image and superscription is this?" and they said, "Cæsar's." Then he said, "Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's."

Then certain Sadducees came, who deny that there is any resurrection from the dead. And they said, "Seven brethren were married in succession to one wife, and they had no children; on the resurrection, whose wife shall she be of the seven?" And he said,

"In heaven, they neither marry, nor are given in marriage, neither can they die any more: for they are even as the angels, and are the children of God. Moreover, Moses speaks of God as the God of Abraham, Isaac, and Jacob, and God is not the God of the dead, but of the living."

And after this they durst ask him no more questions.

The destruction of the temple.—And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, "As for these things which ye see, the days will come, when there shall not be left one stone upon another, that shall not be thrown down. The people shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles." Verily I say unto you, "This generation shall not pass away until all be fulfilled."

The widow's mite.—And looking up he saw the rich men casting their gifts into the treasury, and a certain poor widow cast in two mites, which make a farthing. And he said, "Of a truth I say unto you, that this poor widow hath cast in more than they all; for all these have of their abundance cast in, unto the offerings of God, but she in her poverty, hath cast in all that she had."

Parable of the ten virgins.—Matthew xxv.—And Jesus said, "The kingdom of heaven is likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. Now five were wise, and took oil for their lamps, but five were foolish and took no oil. While waiting for the bridegroom they all slumbered and slept, and when the cry arose, suddenly, 'Behold the bridegroom cometh,' the foolish virgins could not trim their lamps, and while they

went away to buy, the bridegroom came and entered into the house unto the marriage, and the door was shut, so that when the foolish virgins came knocking, he said, 'I know you not.'"

The talents.—Again the kingdom of heaven is likened unto a man travelling into a far country. And he called his servants, and gave them talents to employ while he was absent. To one he gave five talents, to another he gave two, and to the last one.

And when he came back he sent for the servants and required of them an account of their doings: from the first he received ten talents, and from the second four, but he who had received the one talent brought it as he had received it. Then his lord rewarded those who had diligently improved their talents, but he delivered the slothful servant to the tormentors to be punished.

The reward of the Christian.—And Jesus said, "When the Son of Man shall come in his glory, he shall divide the nations as a shepherd divideth his sheep from the goats, and he shall say unto those on his right hand, 'Come ye blessed of my Father. For I was hungry and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in, naked and ye clothed me, I was sick, and in prison, and ye came unto me.'"

"Inasmuch as ye did it unto the least of these my disciples, ye did it unto me." "And whosoever shall give a cup of cold water, in the name of a disciple, shall in no wise lose his reward."

EXERCISES ON CHAPTER XLIX.

When did the Pharisees decide to take Jesus?

At what time did Jesus go to Bethany? Describe the circumstances of this visit.

How was he received on his entry into Jerusalem?

What did the Pharisees say at this public reception?

Why did not the rulers who believed confess him ?
How did he reply to their question, Who gave thee this authority ? What parable did he speak against them ?
Name some plans adopted to catch him in his words.
What doctrine did the Sadducees deny ?
What did Jesus say concerning the Temple building ?
Of what widow did he take notice ?
To what did he liken the kingdom of heaven ?
How much was gained by the man with five talents ?
What lesson may those learn who have only one talent ?
How will the Judge divide the nations ?
To whom does he promise a gracious reception ?

CHAPTER L.

Judas Iscariot.—Now when Jesus had ended these sayings, he said unto his disciples, "Ye know that after two days is the feast of the passover, and the Son of Man is betrayed to be crucified."

John xiii. And supper being ended, Jesus girded himself with a towel, and washed the feet of his disciples, and he said, "I have given you an example that ye should do as I have done to you.

"I speak not of you all; I know whom I have chosen, but that the Scripture may be fulfilled, 'He that eateth bread with me, lifteth up his heel against me.' And he said unto Judas Iscariot, to whom he had given a sop from his dish, 'That thou doest do quickly.'"

The betrayal.—And Judas went unto the chief priests, and said unto them, "What will ye give me, and I will deliver him unto you?" And they agreed to give him thirty pieces of silver, and from that time he sought opportunity to betray him.

The last supper.—Now the disciples asked Jesus,

where they should prepare for him and his disciples, that they might eat the passover. And he sent Peter and John, saying, "Behold when ye are entered into the city, there shall a man meet you, bearing a pitcher of water, follow him, and he shall show you a large upper room, furnished; there make ready." And they went and made ready.

And when the hour was come, he sat down with the twelve, and said, "With desire I have desired to eat this passover with you, before I suffer, for I will not any more eat thereof, until it be fulfilled in the kingdom of God."

And he took bread, and gave thanks, and brake it, and gave unto them, saying, "This is my body, which is given for you, this do in remembrance of me." Likewise also the cup after supper, saying, "This cup is the new testament in my blood, which is shed for you, drink ye all of it."

Now is the Son of Man glorified, and God is glorified in him. A new commandment I give unto you, "that ye love one another even as I have loved you, that ye love one another."

The promise of the Holy Spirit.—And Jesus said, "If ye love me, keep my commandments, and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him.

"The Comforter, which is the Holy Ghost, shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

"It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you. And when he is come, he will convince the world of sin, of righteousness, and of judgment."

The true vine.—"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he pruneth it that it may bring forth more fruit.

"I am the vine, ye are the branches. Abide in me, for without me ye can do nothing. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples.

"These things I command you, that ye love one another.

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

"These things have I spoken unto you, that ye should not be offended," or turned aside, "when the world hateth you.

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer, I have overcome the world."

Who shall be greatest.—Now there was a strife among the apostles, as to which of them should be the greatest. And he said unto them: "If any man desire to be first the same shall be last of all and servant of all." "The princes of the Gentiles exercise lordship over them, but it shall not be so with you, but whosoever will be great among you, let him be your minister or servant."

Trial of Simon Peter.—And the Lord said unto Peter, "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat, but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren."

Peter said unto him, "Lord, I am ready to go with thee, both unto prison and to death." Jesus said, "I tell thee, Peter, the cock shall not crow this day before thou shalt thrice deny that thou knowest me."

Jesus prays for his disciples.—At that time Jesus lifted up his eyes to heaven, and said, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee."

"Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. I pray for them. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

"Sanctify them through thy truth, thy word is truth.

"Neither pray I for these alone, but for them also, which shall believe on me through their word, that they all may be one, as thou, Father, art in me, and I in thee, that the world may believe that thou hast sent me."

When Jesus had spoken these words, and they had sung a hymn, he went forth with his disciples over the brook Cedron, where was a garden, into which he entered with his disciples.

EXERCISES ON CHAPTER L.

How did Jesus behave to his disciples after supper?

What did he say to Judas Iscariot?

How did the disciples know where to prepare the passover?

What did he say of the bread, and of the wine?

What was the new commandment given to the disciples?

What did Jesus promise to his disciples after his death?

What should be the office of the Holy Spirit?

To what plant did Jesus liken himself?

What parts of the vine are like his disciples?

What strife arose among the disciples? What did he say to Simon Peter? What was the reply of Peter?

For what blessings did he pray on their behalf?
How are men to be sanctified? How did they conclude the
last supper? Over what brook did they pass?

CHAPTER LI.

Garden of Gethsemane.—And Jesus said unto his disciples, "Sit ye here, while I go and pray yonder." And he took with him Peter and John, the two sons of Zebedee, and began to be sorrowful, and very heavy. And he said, "My soul is exceeding sorrowful even unto death; tarry ye here, and watch with me."

And he went a little farther, and fell on his face, and prayed, saying, "O my Father, if it be possible, let this cup pass from me, nevertheless, not my will but thine be done." Then coming, he findeth the disciples asleep, and said, "What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak."

And he went away again and prayed, "and being in an agony, he prayed more earnestly, and his sweat was, as it were, great drops of blood falling down to the ground." Then he came again to his disciples, and said, "Why sleep ye? rise and pray, lest ye enter into temptation."

Jesus taken prisoner.—Now while he spake, Judas came, with a multitude, with swords and staves, from the chief priests and elders, and Judas came to Jesus and said, "Hail, Master!" and kissed him. But one of the disciples (Simon Peter, as Saint John saith,) drew a sword and smote a servant of the high priest named Malchus, and cut off his ear, but Jesus said,

"Put up thy sword;" and he touched the ear of the wounded man and healed him.

Peter denies Christ.—Then they led him away to Annas, and he sent him bound to Caiaphas, who was high priest that year, and Simon Peter followed afar off. One disciple went into the palace, but Peter stood at the door without, and a damsel said, "Thou also wast with Jesus of Galilee," and another maid said the same; the people also who waited in the gate said, "Thou art a Galilean, thy speech betrayeth thee." Then Peter began to curse and swear, saying, "I know not the man." And immediately the cock crew and Peter remembered the words of Jesus, and he went out and wept bitterly.

Pontius Pilate.—Now the Roman governor of Judea was Pontius Pilate. And in the morning the chief priests and scribes took counsel against Jesus, and they led him away bound to Pontius Pilate.

Then Pilate said unto Jesus, "Art thou the king of the Jews?" And he said, "Thou sayest it." And when he answered nothing to the accusations against him, Pilate wondered greatly.

Moreover, his wife sent unto him, saying, "Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of him."

Barabbas.—Now Pilate knew that for envy they had delivered Jesus, and he was desirous to release him, and as the custom was to release some prisoner at the great feast, he said unto them, "Whom will ye that I release unto you, Barabbas (a notable robber and murderer), or Jesus, which is called Christ?" They said unto him Barabbas, and of Jesus, they said, "Let him be crucified." And the chief priests moved the people, and they cried, "Crucify him! Crucify him!" And when Pilate saw that he prevailed nothing, and being willing to content the

people, he released Barabbas, and when he had scourged Jesus, he delivered him to be crucified. For the Jews had said, "His blood be upon us, and on our children."

Jesus crowned with thorns.—Then the soldiers led him away into the hall, called the Pretorium, and called together the whole band, and they clothed him with purple, and plaited a crown of thorns, and put it upon his head, and began to salute him, "Hail, king of the Jews."

And they smote him with a reed, and spat upon him. And when they had mocked him, they took off the purple robe, and put on his own clothes, and led him away to crucify him.

And they found one Simon, a Cyrenian, and they compelled him to bear His cross, and brought him unto a place, which is called Golgotha, that is, the place of a skull.

Judas destroys himself.—Now Judas when he saw that Jesus was condemned, took back the thirty pieces of silver to the chief priests, saying, "I have sinned in that I have betrayed innocent blood." But they said, "What is that to us, see thou to that." And he cast down the money in the Temple, and departed and hanged himself. And they took counsel, and with the money, they bought a field to bury strangers in.

The crucifixion.—Now when they came to Golgotha, they offered him vinegar to drink, mingled with gall, or, as St. Mark says, with myrrh; but when he had tasted thereof he would not drink.

And they crucified him on a place called Calvary, and parted his garments, casting lots for his robe, which was of one piece woven throughout.

And Jesus said, "Father, forgive them, they know not what they do."

And with him they crucify two thieves, the one on his right hand, the other on his left, that the scripture might be fulfilled (Isaiah liii.). "And he was numbered with the transgressors."

His title.—And Pilate wrote a title in Hebrew, Greek, and Latin; "This is Jesus of Nazareth, the king of the Jews."

Now many women had followed Jesus, who lamented him, but he said unto them, "Daughters of Jerusalem, weep not for me, but weep for yourselves and your children." And seeing his mother, and the disciple whom he loved, he said, "Woman, behold thy son," and "Son, behold thy mother," and he took her to his own home.

The penitent thief.—Then one of the thieves railed on Jesus, saying, "If thou be the Christ, save thyself and us;" but the other said, "Dost not thou fear God, seeing thou art in the same condemnation? and we indeed justly."

And he said unto Jesus, "Lord, remember me when thou comest into thy kingdom." And Jesus said, "To-day thou shalt be with me in Paradise."

Death of Jesus.—Now there was darkness over the earth from the sixth hour (noon) until the ninth hour (three o'clock), and the vail of the temple was torn in the midst. And when Jesus had cried with a loud voice, and had tasted vinegar which was handed to him in a sponge upon the end of a reed, he said, "It is finished!" and he gave up the ghost.

The Jews, therefore, because it was the preparation day, that is, the day before the Sabbath, and because they did not wish the bodies to remain on the cross on the Sabbath day, obtained leave from Pilate, to hasten their death. They sent soldiers, who brake the legs of the two thieves, but when they came to Jesus, they brake not his legs, because he was dead

already, but a soldier pierced his side with a spear, and there came out blood and water.

Now the Roman centurion who had presided over the soldiers that crucified Jesus, when he saw the wonderful events which accompanied it, said, "Truly this was the Son of God."

Then came Joseph of Arimathea, and Nicodemus, and took the body of Jesus, and having wound it in linen clothes, with spices, placed it in a new tomb.

EXERCISES ON CHAPTER LI.

Into what garden did our Saviour enter?

Which disciples went with him to pray?

What was the sad prayer of Jesus in the garden?

How did the disciples behave? What did he say to them?

Who came while Jesus was speaking?

What course did Peter take when the soldiers came?

What did Jesus do to the ear of Malchus?

To whom did they first take Jesus? And afterwards?

Who followed Jesus into the hall? Who stood without?

Describe what happened to Peter.

To whom did the Jews send the Saviour?

Why was Pilate unwilling to judge him?

What offer did he make to the Jews?

What curse did the Jews ask for themselves?

How did the soldiers behave to him?

Who was compelled to bear the cross?

What was the fate of Judas? and the use of the money?

What did they offer Jesus to drink?

How did the executioners arrange with his clothes?

What was his prayer? Who were crucified with him?

What title was placed over him? How written?

What did he say to the weeping women?

To whom did he confide his mother?

How did one thief address him? What was his reply?

What happened at noon? For how long?

What were the Jews anxious about? How did they kill them?

Why did they not break the legs of the Saviour?

Who took charge of the body?

CHAPTER LII.

The watch set.—The next day the Jews went to Pilate, and desired him to command that the tomb of Jesus should be made sure, because "This deceiver, while he was yet alive, said, 'After three days I shall rise again.'"

Pilate said unto them, "Ye have a watch; make it as sure as ye can." So they went and sealed the stone, and set a watch.

The resurrection.—Then very early in the morning, when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, who had brought sweet spices, came to the sepulchre, that they might anoint the body of Jesus. And they said, "Who shall roll away the stone for us?" And when they looked, they saw that it was already rolled away, for it was very large; and entering into the tomb, they saw a young man sitting, clothed in a long white garment, and they were frightened. And he said unto them, "Be not affrighted; ye seek Jesus of Nazareth, who was crucified, he is not here, he is risen: behold the place where they laid him."

There had been a great earthquake, for the angel of the Lord had descended from heaven, and rolled back the stone, and sat upon it. And through fear of him, the keepers did shake, and became as dead.

And he said to the women, "Go quickly, and tell his disciples that he is risen from the dead, and lo, he goeth before you into Galilee."

And as they went, behold Jesus met them, saying, "All hail," and they held him by the feet, and worshipped him.

The watch bribed.—Then the watchmen came into the city, and told the chief priests all the things which were done. Then they assembled, and agreed to give

large money to the soldiers, saying, "Say ye, his disciples came by night, and stole him away while we slept."

So they took the money, and did as they were told, and the saying is commonly reported among the Jews.

Jesus at Emmaus.—Now after his resurrection, Jesus appeared to various persons. Two of his disciples were on their way to Emmaus, a village about eight miles from Jerusalem, when Jesus went with them, though they did not perceive that it was he. And he expounded the Scriptures to them, to shew that the recent events at Jerusalem must happen that the Scriptures might be fulfilled. And they said to him, "Abide with us, the day is far spent." And he went in with them, and took bread, and gave thanks, and brake it, and they knew him to be Jesus, and he vanished from their sight."

Jesus at Jerusalem.—The two disciples returned instantly from Emmaus to tell the other disciples what they had seen. And while they were yet speaking, Jesus stood in the midst of them, and said, "Peace be unto you," and they were afraid, because they thought they had seen a spirit. But he said, "Why are ye troubled, behold my hands and my feet, that it is I myself, handle me and see—and he took a piece of a broiled fish, and of an honeycomb, and did eat before them."

Then he expounded the Scriptures unto them, and their eyes were opened. For he said that "repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."

Unbelief of Thomas.—But Thomas, called Didymus, was not then present, and when they told him of these things, he said, "Except I shall see in his hands the print of the nails, and put my finger into the print

of the nails, and thrust my hand into the wound in his side, I will not believe. And eight days after he appeared to them again, and he said to Thomas, "Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless, but believing."

Then Thomas answered, and said, "My Lord and my God." Jesus said unto him, "Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed."

The third appearance.—John xxi.—Now Simon Peter, Thomas, Nathanael of Cana, James, and John, and two other disciples, were fishing in the sea of Galilee, or Tiberias, and they caught nothing.

In the morning, Jesus stood on the shore, but they knew him not, and he said unto them, "Children, have ye any meat?" and they said, no. Then he said, "Cast the net on the right side of the ship," and they did so, and enclosed a multitude of fishes. Then Peter said, "It is the Lord."

And when they landed, they saw a fire of coals on the shore, and he said, "Bring of the fish which ye have taken," and they did all eat.

And when they had dined, Jesus said to Simon Peter, "Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee." And Jesus saith to him, "Feed my sheep."

Jesus said this to Peter three times.

Omnipotence of Jesus.—And Jesus said, "All power is given unto me in heaven and in earth." "Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things, whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen."

EXERCISES ON CHAPTER LII.

What precaution did the Jews take with the tomb?
 Who were first at the tomb of the Saviour? Why?
 What question did they ask each other? In what state was
 the tomb? What did the angel say to the women?
 What had happened during that night?
 What other sight did the women see?
 What did the Jews persuade the watch to say?
 Who next saw Jesus? Where was Emmaus?
 On what subject did Jesus talk to them? How did they know
 him at last? Where was Jesus next seen?
 Which disciple was absent, and what did he say?
 When did he again appear, and what did he say?
 To whom did he appear in Galilee?
 What were they doing? What did he ask of them?
 What did he tell them to do? What followed?
 What did he say to Peter after their meal?
 What did he say was given unto him?
 What were the disciples commanded to do?
 In whose name were they to teach?
 Whose presence and blessing was promised to them?

CHAPTER LIII.

THE ACTS OF THE APOSTLES.

The election of the twelfth apostle.—Now, after the ascension of Jesus, the disciples returned to Jerusalem, and they met together in an upper chamber, and continued in prayer and supplication to God. Then Peter stood up, and said, "Men and brethren, this Scripture must needs have been fulfilled, which David spake concerning Judas.

"Wherefore of these disciples, who have been with us, from the baptism of John until now, let us set apart two, one of whom must be ordained a witness with us of his resurrection."

Then they set forth, Joseph called Barsabas or Justus, and Matthias, and prayed that God would

direct their decision, "and the lot fell upon Matthias, and he was numbered with the eleven apostles."

Pentecost.—Now when the day of Pentecost was come, which was the fiftieth day after the passover, the disciples were gathered together with one accord in one place, and suddenly there came a sound like a rushing wind into the house, and cloven tongues, like fire, rested upon them. The Holy Spirit took possession of them, and they all spake divers languages.

Now when this was noised abroad, many people came to hear, among whom were Jews from all parts of the known world, who had come from Europe, Asia, and Africa, to keep the passover; and they were all amazed, when they heard the disciples speaking in foreign tongues. And they said, "What meaneth this?" but others, mocking, said, "These men are intoxicated with new wine."

Preaching of Peter.—Then Peter stood up in the midst of them, and said, "Men and brethren, these men are not drunken, but this is that which was spoken by the prophet Joel. (chapter ii. 28.) 'It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh. And it shall come to pass that whosoever shall call on the name of the Lord shall be saved.' Then Peter preached unto them that Jesus, whom they had just crucified, was the true Christ, and with such success that three thousand believed, and were baptized. These were the first conversions, but "the Lord added to the church daily such as should be saved." Many wonders and signs were done by the apostles.

The lame man healed.—Now Peter and John went up into the temple to pray, at the ninth hour, three o'clock. There was a lame man, a cripple from his birth, who was laid daily at the entrance to the temple that he might receive alms, or charitable gifts

from those who went to worship. He asked alms of the apostles, and Peter, looking fixedly at him, said, "Look on us. Silver and gold have I none, but such as I have give I thee, in the name of Jesus Christ of Nazareth rise up and walk." Then he took him by the hand, and lifted him up, and he entered the temple, walking, and leaping, and praising, and all the people saw him, as he gave praise to God; and they were greatly amazed, and ran together into Solomon's porch where the apostles were.

Second Sermon of Peter.—Then Peter said, "Ye men of Israel, why marvel ye at this, or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk. The God of Abraham, Isaac, and Jacob hath glorified his Son Jesus, whom ye delivered up, and his name, through faith in his name, hath made this man strong, whom ye see and know." Then he preached unto them repentance, and faith in Christ, as the only great sacrifice for sin, whom the Jewish nation had so long looked for. This sermon was so blessed by the Holy Spirit of God, that five thousand men believed.

Taken by the Sadducees.—Now while they spake thus to the people, the rulers, who were nearly all of the sect of the Sadducees, who deny the resurrection, being grieved that they taught the people these doctrines, sent to take them, and placed them in prison until next day, because it was now evening.

The Sanhedrim.—The next day they were brought before Annas and Caiaphas, and many other rulers and scribes, who said to the apostles, "By what power or by what name have ye done this?" Peter said, "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you healed."

Then they consulted together, and called Peter and John, desiring them not to speak any more in this name, but the apostles said, "Whether it be right in the sight of God, to hearken unto you, more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." In spite of this boldness, the Sadducees let them go, for they feared the people, because all "glorified God for that which was done."

Union of the disciples.—Then they went unto their own company, and told them all these things, and prayed to God to give them courage to preach the gospel of Jesus Christ.

And when they had prayed, the place was shaken, and they were all filled with the Holy Spirit, and the multitude of them that believed were of one heart and of one soul. Neither said any among them, that anything which he possessed was his own, but they had all things common.

Neither was there any among them that wanted, for as many as were possessors of lands or houses, sold them, and brought the price, and laid it at the apostles' feet, and distribution was made unto every man according as he had need.

EXERCISES ON CHAPTER LIII.

- Where did the apostles meet after the ascension?
- What was the first business transacted? Who was elected in the place of Judas? What was meant by Pentecost?
- Describe what happened on that day?
- What was the result of Peter's first sermon?
- What did Peter and John say to the lame man?
- How many were converted by the second sermon?
- Why were the Sadducees grieved with them?
- To whose power did Peter refer all his miracles?
- What were they forbidden to do by the Sanhedrim?
- Why did the Sadducees let them go?
- Whose help did the disciples seek in their work?
- How did they shew their union of heart?

CHAPTER LIV.

Ananias and Sapphira.—Among those who brought the price of their lands into the common treasury, was a man named Ananias. This man with Sapphira his wife, having sold their land, laid a part of the money at the apostles' feet, having agreed together to keep back part of the price, though they pretended they gave the whole.

But Peter knowing this, said, "Why hath Satan filled thine heart, to lie to the Holy Ghost? In this thing, thou hast not lied unto men, but unto God." And Ananias hearing these words, fell down and died.

About three hours after, his wife, not knowing what had happened, came in, and in answer to Peter, told a similar lie to that which had been told by her husband. Then she also fell down dead, and was carried out and buried beside her husband.

Then great fear came upon all the church, and upon as many as heard these things.

Spread of the truth.—After this, many wonderful things were done by the apostles, and many were added to the church of those who believed, multitudes were healed of divers diseases, and sick people were brought into the streets, that at least the shadow of Peter might fall on them and heal them. Many also were brought from the cities round about Jerusalem, and were healed every one.

The Sanhedrim.—Then the high priest and the Sadducees arose, being filled with indignation, and laid their hands on the apostles, and put them in the common prison. But the angel of the Lord opened the prison doors by night, and said, "Go, stand and speak in the temple all the words of this life."

When the council assembled the next day to ex-

amine the prisoners, the officers came, saying, "The prison truly found we shut with all safety, and the keepers standing without before the doors, but when we had opened, we found no man within."

Now while they doubted, whereunto this would grow, one came, and said, "Behold the men whom ye put in prison, are standing in the temple, and teaching the people."

Then went the officers, and brought them without violence.

The examination.—And they said to the apostles, "Did not we straitly command you, that ye should not teach in this name, and behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us."

Then the apostles said, "We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted to be a prince and a Saviour, to give repentance to Israel, and the forgiveness of sins, and we are his witnesses, and the Holy Ghost also, whom God hath given to them that obey him."

The word of Gamaliel.—When they heard these words, they were cut to the heart, and took counsel to slay them.

Then stood up a certain Pharisee, named Gamaliel, a doctor of the law, held in reputation among the people, and he commanded to put forth the apostles a little while.

Then he said, "Ye men of Israel, take heed, what ye do to these men. For before these days, rose up Theudas, boasting himself to be somebody, who was slain with four hundred men that joined him. After this man rose Judas of Galilee, in the days of the taxing, and drew away much people after him, he also perished, and all who obeyed him came to nought."

Now I say unto you, "Refrain from these men, and let them alone, for if this counsel be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found to fight against God."

And to him they agreed, and when they had beaten the apostles and commanded them to speak no more in the name of Jesus they let them go.

And they continued daily teaching in the temple, rejoicing that they were counted worthy to suffer shame for his name.

The seven deacons chosen.—And when the number of the disciples multiplied greatly, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve spake unto the disciples, saying, "It is not right that we should leave the word of God to serve tables." Look out from among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

Then they chose Stephen and Philip, and Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte of Antioch; and the apostles prayed, and laid their hand upon them.

Increase of the church.—Now the word of God increased, and the number of the disciples in Jerusalem multiplied greatly, and a great company of the priests were obedient to the faith.

Preaching of Stephen.—And Stephen, full of faith and power, did great wonders and miracles among the people, and many Jews of different sects disputed with him, but they were not able to resist the wisdom and the spirit with which he spake.

Then they bribed men, who said, "We have heard him speak blasphemous words against Moses, and against God."

Trial and martyrdom.—Then they stirred up the people, and the rulers caught him and brought him before the council, and then false witnesses said, "This man ceaseth not to speak blasphemous words against this holy place and the law."

Stephen made a noble defence, in which he recited the chief events in the history of the Jews, and declared that they had always persecuted those who were sent to preach righteousness to them, which cut the rulers to the heart.

Then they stoned Stephen, calling upon God, and saying, "Lord Jesus, receive my spirit." And he kneeled down and cried with a loud voice, "Lord, lay not this sin to their charge," and then he died.

EXERCISES ON CHAPTER LIV.

What persons are mentioned as selling their lands?

How did Ananias and Sapphira sin?

What was their fate, and the result of this?

What is said about the shadow of Peter? How did the rulers shew their indignation? Why were they not kept in prison?

What reply did Peter make to the Sanhedrim?

What remarkable speech did Gamaliel make? What plan did he recommend?

What murmuring arose among the disciples? How was the defect to be remedied?

Name the seven deacons who were chosen? What is said of the increase of the church? Which deacon distinguished himself by his works?

Of what did the Jews accuse him? What was done to Stephen? What were his last words?

CHAPTER LV.

The Persecution.—After the death of Stephen, there arose in Jerusalem a spirit of persecution against the disciples of Christ, and all except the

apostles were scattered abroad, throughout the regions of Judea and Samaria. And Saul, who became afterwards the apostle Paul, was present at the stoning of Stephen, and consented to his death. He made great havoc in the church, but those who were persecuted went everywhere preaching the word of the Lord.

The gospel in Samaria.—The first city in which great success followed was Samaria, where the people with one accord received the gospel, and there was great joy in that city. Of which, when the apostles heard, they sent Peter and John to instruct them; and they prayed for the Samaritans, and the Holy Spirit was given unto them.

Simon the sorcerer.—Now there was among the converts, one Simon a sorcerer, who had beforetime bewitched the people.

When Simon saw that through the laying on of the apostles' hands heavenly gifts were conferred, he offered them money to give him the same power. But Peter said, "Thy money perish with thee," and so rebuked him that he entreated the apostles to pray that he might be forgiven.

Philip and the eunuch.—Then an angel of the Lord commanded Philip to go southward toward Gaza, where he met with an Ethiopian eunuch, who was reading the fifty-third chapter of Isaiah. Philip, at his request, went with him, and explained to him the gospel, so that the eunuch believed, and was baptized, and went on his way rejoicing in Jesus Christ.

Conversion of Saul.—Not content with persecuting the believers in Jerusalem, Saul obtained letters of authority to go to Damascus, that he might bring any back as prisoners whom he found there. On his way thither, a great light came suddenly upon his company, and he was struck blind. And he heard a voice saying unto him, "Saul, Saul, why persecutest

thou me?" And he said, "Who art thou, Lord?" And the Lord said, "I am Jesus, whom thou persecutest!" And he was blind three days, and did neither eat nor drink.

Saul baptized.—Now there was a disciple in Damascus named Ananias, to whom the Lord appeared, and commanded him to go to the street called Straight, to speak to Saul, and to restore his sight. Ananias did so, and having laid hands upon Saul, he received the Holy Ghost, was baptised, and preached Christ in the synagogue.

His preaching was so successful, that the Jews were enraged, and lay in wait to kill him, but the other disciples let him down from the wall in a basket, and he escaped to Jerusalem.

Barnabas.—When the disciples saw that Saul had returned, and desired to keep company with them, they were afraid of him, but Barnabas told them how he had been converted, had preached at Damascus, and been driven thence by the Jews.

Success of Paul.—Then Paul spake boldly in the name of Jesus, and being a learned man, he confounded the Grecians, who were Jews of Greece; these, being enraged, sought to slay him, but he withdrew to Cesarea, and afterwards to Tarsus, his own city in Asia Minor, where he went about preaching the gospel.

Peter cures Æneas.—Now, while Peter was going about doing good, he came to Lydda; and there was a man named Æneas, who had kept his bed eight years through palsy. And Peter said unto him, "Æneas, Jesus Christ maketh thee whole, arise, and make thy bed."

And the people of Lydda and Saron saw this miracle, and turned to the Lord.

Tabitha restored to life.—There was at Joppa a

woman named Tabitha or Dorcas, who had been very charitable to the poor. This person fell sick, and died, and some disciples at Joppa sent two men to Lydda to desire Peter to come to them. Then Peter went with them, and entering into the chamber filled with the widows for whom she had made garments, he put them all forth, and kneeling down, prayed, and said, "Tabitha, arise." And she opened her eyes, and sat up, and he called the saints and widows, and presented her to them alive; and this was known throughout Joppa, and many believed in the Lord. And Peter tarried many days in the house of Simon a tanner.

Cornelius converted.—Now, while Peter tarried at Joppa, an angel of the Lord appeared unto Cornelius, a Roman centurion at Cesarea, "who feared God with all his house, and prayed to God always."

And he said to Cornelius, "Thy prayers and thine alms are come up as a memorial before God." "Send men to Joppa, and call for one Simon, he shall tell thee what thou oughtest to do."

The vision of Peter.—The next day, while Peter was upon the housetop, he fell into a trance or dream, and saw as it were a sheet let down from heaven, containing animals of various kinds, clean and unclean, and a voice said unto him, "Rise, Peter, slay, and eat." But Peter said, "Not so, Lord, for I have never eaten anything common or unclean." And the voice spake again, saying, "What God hath cleansed, that call not thou common." And this vision was repeated thrice.

Peter goes to Cesarea.—Now, while Peter wondered at the vision, the men who had been sent by Cornelius came to Simon's house, and enquired for Simon Peter. Then Peter, being warned by the Holy Spirit, went down with them to Cesarea.

Then Cornelius told Peter of the visit of the angel, and having called together all his household, Peter taught them the gospel of Jesus Christ, and they believed his word.

The Gentiles saved.—Then Peter said unto the assembly, including many Jews, that he perceived that God was no respecter of persons, but that in every nation, those who feared him were accepted. And while he was preaching to them, the Holy Ghost fell upon the household of Cornelius, being Gentiles, and they spake with tongues, and glorified God.

And the Jews, who were present, were greatly astonished, but Peter commanded them to be baptized in the name of the Lord.

Peter accused.—When the disciples and apostles in Judea heard of the baptism of Cornelius, they were angry with Peter, because he had held communion with the Gentiles. But Peter told them of his vision, and of the events which had followed, and they ceased complaining, and glorified God.

Christians at Antioch.—Moreover, they sent Barnabas to Antioch, where the disciples were first called Christians, and he, rejoicing in the progress of the gospel, remained at Antioch, in Syria, one year, with Saul, whom he had fetched from Tarsus to assist him.

And, because one Agabus foretold that a great famine was about to come upon Judea, the disciples at Antioch sent Barnabas and Saul to Jerusalem, with money to relieve the wants of those who might be in distress.

Death of James.—About that time Herod killed James, the brother of John, with the sword, and when he saw that the Jews were pleased, he put Peter also in prison, but an angel of the Lord opened the doors of the prison by night, and set him free.

And he went to the house of Mary the mother of Mark, where many were gathered together praying, and told him how that the Lord had delivered him out of the prison. Then he went into another place.

Death of Herod.—Herod was very angry when he found that Peter had escaped, and he commanded the keepers to be put to death. He went down to Caesarea, and there abode.

And there came ambassadors from Tyre and Sidon, desiring peace, because the people of Tyre derived supplies of food from Judea. And on a set day Herod made a speech unto them, and they flattering him, said, "It is the voice of a God, and not of a man." And, because he gave not God the glory, he was smitten with a dreadful disease; he was eaten of worms, and died.

EXERCISES ON CHAPTER LV.

- What was the result of the early persecution?
- Who made great havoc with the believers?
- What city first received the gospel after this?
- Who were sent to instruct the Samaritans?
- What did Simon offer to Peter for the gift of the Holy Spirit?
- Whom did Philip instruct on his way southward?
- Where did Saul wish to go to persecute the believers?
- What happened on his way to Damascus?
- Who went to visit and baptize him?
- What was the result of his preaching at Damascus?
- Who introduced him to the believers at Jerusalem?
- With whom did Paul argue at Jerusalem?
- Why did he leave Jerusalem, and whither did he go?
- What miracles did Peter perform?
- What remarkable vision had he in Joppa?
- What was Cornelius? Why was he remarkable?
- What was the result of Peter's visit to Cornelius?
- Why did the Jews complain of Peter?
- What first occurred at Antioch in Syria?
- Of what did Agabus prophesy? What was sent to Judea?
- Whom did Herod put to death, and put in prison?
- How was Peter released? What were the disciples then doing?
- What happened to Herod? Why was he smitten?

CHAPTER LVI.

Paul and Barnabas set apart.—Acts xiii —Now Barnabas and Saul having returned from Jerusalem to Antioch, while the disciples ministered unto the Lord and fasted, the Holy Ghost said, "Separate me Saul and Barnabas, for the work whereunto I have called them."

Then they departed to Seleucia, and thence to the isle of Cyprus, and in the synagogue of Salamis, they and the apostle John preached the gospel.

Elymas the sorcerer.—From Salamis, they came to Paphos, where Sergius Paulus, the Roman deputy or proconsul desired to hear the word of God. Now there was a Jew named Barjesus, with the deputy, who was also called Elymas, that is a sorcerer, and he sought to prevent the deputy from believing the truth.

Then Saul, who is also now called Paul, rebuked him, and by the mighty power of God, struck him with blindness, so that he went about seeking some to lead him by the hand; and the deputy seeing this miracle, believed, being astonished at the doctrine.

Antioch in Pisidia.—Then Paul and Silas passed over from Cyprus to Antioch in Pisidia, and went into the synagogue on the sabbath day, where Paul spake with so much power, that many both Jews and Gentiles believed, and on the next Sabbath, "almost the whole city" came together to hear the word of God.

But the Jews became envious when they saw the multitudes, and spake against the gospel, whereupon Paul and Barnabas said, "seeing ye put the word of God from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

The Gentiles rejoiced greatly at these words, but the unbelieving Jews raised a persecution against the apostles, and expelled them out of their coasts.

Iconium.—Then Paul and Barnabas came to Iconium, and entered into the Jewish synagogue, and so spake that a great multitude both of the Jews and Greeks believed. There they remained some time speaking boldly in the name of the Lord, but the unbelievers, excited to envy by their success, raised a tumult, and as they were likely to have been stoned they fled unto Lystra and Derbe, cities of Lycaonia.

Lystra.—When the apostles came to Lystra, they healed a man who had been a cripple from his birth, which so amazed the people that they said, the gods Jupiter and Mercurius were come down from heaven.

The priest of the temple of Jupiter, which was in front of the city, brought oxen and garlands to sacrifice unto them, but they rent their clothes, and declared that they were only men.

Not long afterwards, being persuaded by some Jews from Iconium, the same people stoned Paul, and cast him out of the city, as dead. But while the disciples stood round his body, he rose up and departed to Derbe.

Churches formed.—Having taught many in Derbe, they returned again to Lystra, Iconium, and Antioch, confirming the faith of the believers, and appointing elders in every church.

After which they journeyed through Pisidia and Pamphylia, and returned to Antioch, where they related to the Christian church how “the Lord had opened the door of faith unto the Gentiles.”

Circumcision insisted on.—Now there came down from Judea certain professors, who taught, saying, “Except ye be circumcised after the manner of Moses, ye cannot be saved.”

And when the matter was much disputed about, it was determined to send Paul and Barnabas to Jerusalem to consult the elders of the church there on this subject.

By grace are ye saved.—Then Peter said, "That as God had given his Holy Spirit to the Gentiles as well as to the Jews, they ought not to place the yoke of the Mosaic ritual upon them," for, said he, "we believe that through the grace of the Lord Jesus Christ, we shall be saved, even as they." The apostle James also declared that it was only necessary to require the Gentiles, "to abstain from pollution of idols, from fornication, from things strangled, and from blood." And they wrote letters to this effect, which were sent by the hands of Paul and Barnabas.

Paul's second journey.—Soon after their return from Jerusalem, Paul said to Barnabas, "Let us go again to visit our brethren." But there was a difference of opinion, because Barnabas wished to take Mark with him, and Paul did not, and as they could not agree, they separated.

Barnabas, with Mark, went to Cyprus, while Paul and Silas went through Syria and Cilicia to Derbe and Lystra.

Timothy chosen.—Now there was at Lystra, a young man named Timothy, whose mother Eunice, and grandmother Lois, had been converted at Paul's first visit to that city (2 Tim. i, 5). And as he was well spoken of by the churches, Paul took him on his journey, and they passed through the cities of Asia Minor, as far as Mysia westward, and desired to go north-eastward through Bithynia, "but the Spirit suffered them not."

Paul in Macedonia.—Now Paul being at Troas was warned by a vision, that he should go westward into Macedonia, and so carry the gospel into Europe also. They therefore sailed from Troas to Samothrace, and thence travelled to Neapolis, and Philippi, the chief city of that part of Macedonia.

Lydia of Thyatira.—And on the sabbath they

went out to the river side, where prayer meetings were held, and the apostles spake unto the people. Lydia, a seller of purple, was converted, and besought them to lodge in her house.

The evil spirit cast out.—Now there was a damsel who had a spirit of divination, or fortune-telling, who cried after the apostles as they walked about, until Paul, being grieved, turned, and said, "I command thee in the name of Jesus Christ to come out of her." Then her owners brought Paul and Silas to the magistrates, who rent off their clothes, laid many stripes upon them, cast them into prison, and commanded the jailer to keep them safely. He thrust them into the inner prison, and made their feet fast in the stocks.

The jailer of Philippi.—And at midnight they prayed and sang praises to God, and there was an earthquake, which opened all the prison doors, and loosed the bands of the prisoners. Then the keeper would have killed himself, but Paul cried with a loud voice, "Do thyself no harm, for we are all here." Then he fell down before them, and said, "Sirs, what must I do to be saved?" And they said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Thus the Philippian jailer became, as many think, the first European convert, because Lydia was a native of Asia.

The next day the magistrates sent to let them go, and they were afraid when they heard that those whom they had beaten were Roman citizens.

Thessalonica and Berea.—Then they passed through Amphipolis and Apollonia to Thessalonica, and Paul preached on three Sabbath days that Jesus was the Christ. Some Jews believed, and many Greeks, especially among the chief women, but some

of the baser sort raised a tumult in the city and caused the apostles to be sent away.

Then they came to Berea, and as they preached the gospel there, the people searched the scriptures daily to see if the things were as the apostles stated, and many of them believed.

Then there came Jews from Thessalonica to persecute Paul, and the brethren sent him away to Athens, where he remained, waiting for Silas and Timotheus to come to him.

Paul at Athens.—While waiting at Athens, Paul was grieved to see the city wholly given to idolatry, and he disputed with the Jews and others daily, until he was taken before the high court called the Areopagus.

There referring to the idols of the city, and to an altar which he had seen, erected to the unknown God, he declared that he was a preacher of that God, and that he had appointed a day on which he would judge the world in righteousness, by Jesus Christ.

When the multitude heard this doctrine of the resurrection, some mocked, but some believed, among whom was Dionysius, a chief magistrate.

Paul at Corinth.—On leaving Athens, Paul visited Corinth, where he lived and worked as a tent maker, in the house of Aquila, a Jew, who had lately come from Rome, with Priscilla his wife, because the Emperor Claudius had ordered all Jews to leave Rome.

And he reasoned every Sabbath in the synagogue, but the Jews opposed him greatly and blasphemed. Then he said unto them, "Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles."

And after this, Paul preached in the house of one Justus, and Crispus, the chief ruler of the synagogue, and many Corinthians believed, and were baptized.

And being encouraged by a vision of the Lord, saying that no one should hurt him, and that he had much people in this city, he preached a year and six months, after which he passed through Ephesus, and went back to Antioch.

The Epistles.—While at Corinth, Paul wrote the First and Second Epistles to the Thessalonians, and the Epistle to the Galatians.

EXERCISES ON CHAPTER LVI.

By whom were Paul and Barnabas appointed to preach to the Gentiles?

Who was deputy of Cyprus? What is said of him?

Who withstood the gospel? What happened to him?

How did Paul succeed at Antioch in Pisidia? Who rejected his doctrines?

Why did they leave Iconium? Describe their visit to Lystra?

What officers did they appoint on their way back to Antioch?

Why were Paul and Barnabas sent to Jerusalem? What did Peter say?

What did James say should be required of Gentile believers?

Who went with Paul on his second journey? Why not Barnabas? Who joined him at Lystra? Who were Lois and Eunice?

Why did not Paul go to Bithynia? Who were converted at Philippi?

Who was the first European convert? How was the prison opened?

What was the anxious question of the jailer? And Paul's answer?

How were the Bereans more noble than the Thessalonians?

Whither did Paul go from Berea? Who remained there?

Why did Paul preach at Athens? Before what court?

Name any Athenian believers in consequence?

What place did he next visit? With whom did he lodge?

Why was Aquila at Corinth? What was his occupation?

How did the Jews treat Paul? Where did he preach?

How was he encouraged, and how long did he stay?

What letters were written during his stay there?

CHAPTER LVII.

Paul's third journey.—While Apollos was at Corinth, Paul came to Ephesus and preached boldly in the synagogues for three months, and afterwards daily, and with great success in the school of one Tyrannus, for two years.

The riot at Ephesus.—There were at Ephesus many people who made copies of the image of Diana, which were bought by visitors as household gods. These workmen became alarmed at the spread of the gospel, and at the prospect of losing their trade, and raised such a tumult in the city, that Paul thought it wise to depart.

The death of Eutychus.—Then Paul crossed over to Troas, and while there preached a farewell sermon to the people, and a young man named Eutychus, overcome by fatigue and heat, fell down from a window, and was taken up dead. But Paul went down to him, and, embracing him, said, "Trouble not yourselves, his life is in him." And he revived.

Paul at Cesarea.—Then Paul sailed from Miletus to Tyre, where he stayed seven days, and some of the believers warned Paul that he should not go up to Jerusalem.

Then they came to Cesarea, and stayed in the house of Philip the Evangelist, and a prophet named Agabus, taking up Paul's girdle, bound his own hands and feet, saying, "Thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him to the Gentiles."

But Paul said to those who persuaded him to refrain from the journey: "What mean ye, to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord."

Paul at Jerusalem.—The brethren at Jerusalem received Paul gladly.

The next day he went into the temple with others, and being recognised by the persecuting Jews from Asia, they laid hands on him, and would have killed him, but the chief captain Lysias came with Roman soldiers and delivered him out of their hands.

Paul bound and imprisoned.—Then Lysias commanded him to be bound with two chains, and carried into the castle of Antonia. Then Paul said to the captain, "I am a Jew of Tarsus, a city of Cilicia, and I beseech thee, suffer me to speak unto the people." And he gave him leave, for, before, he had supposed him to be an Egyptian murderer.

Paul's address.—Then Paul stood on the stairs and spake unto them in the Hebrew tongue, of his early persecution of the Christians, of his conversion, of his restoration to sight by Ananias, and how that the Lord had appeared unto him, and said, "Depart; for I will send thee far hence unto the Gentiles." When he said this, they became more than ever enraged.

A Roman citizen.—Then Lysias, the chief captain, commanded Paul to be scourged, but he said to the centurion, "Is it lawful for you to scourge a man that is a Roman citizen uncondemned?" Then Lysias said, "Tell me, art thou a Roman?" He said, "Yea." And the captain said, "With a great sum obtained I this freedom." And Paul said, "But I was free born." And Lysias was afraid when he knew this, and those who should have scourged him left him.

Before the Sanhedrim.—The next day, Paul was taken before the Sanhedrim. And he said, "Men and brethren,—I have lived in all good conscience before God until this day." Then the high priest Ananias commanded to smite him on the mouth, and Paul, not knowing that it was the high priest, said, "God

shall smite thee, thou whited wall, for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?"

The council divided.—Then Paul seeing that many of the council were Pharisees, and judging that there were also Sadducees among them who did not believe in the resurrection, said, "I am a Pharisee, and the son of a Pharisee, of the hope and resurrection of the dead I am called in question." And there was a division among them, and a fierce tumult.

And Lysias took him by force from among them. And the same night, the Lord said unto him, "Be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so thou must also bear witness of me at Rome."

A Jewish conspiracy.—The next day more than forty Jews banded together, and bound themselves under a curse, that they would eat nothing until they had killed Paul.

But Paul's sister's son having found out this fact, obtained access to Paul, and afterwards to the chief captain, and told him all about it. Then Lysias sent Paul by night to Cesarea with a letter to Felix the governor.

And Felix commanded him to be kept in Herod's judgment hall, until his accusers came down from Jerusalem.

Tertullus the orator.—Now after five days Ananias and other rulers, came down to Cesarea, with Tertullus, a Roman lawyer, to accuse Paul. But Paul declared that he came to Jerusalem to bring offerings, and that he was in bonds because he had preached the doctrine of the resurrection from the dead.

Then Felix remanded Paul until Lysias should come down, giving him liberty of speech, and intercourse with men.

Felix trembles.—After a time, Felix and his wife

Drusilla, a Jewess, desired to hear more of Paul concerning Jesus Christ. And as Paul "reasoned of righteousness, temperance, and judgment to come," Felix trembled, and said, "Go thy way for this time; when I have a convenient season, I will call for thee."

Festus governor.—Felix was succeeded by Porcius Festus, and the priests and rulers besought him to send for Paul to Jerusalem, that he might be tried there, they intending to kill him on the way. But Festus said, they might come down to Cesarea and accuse him, but he should not come to Jerusalem.

Paul's second trial.—Then many Jews came to accuse, and Festus, being willing to gain favour among them, inclined to punish him, but Paul said, "That as a Roman citizen he would exercise his right, and appeal unto Cæsar." Then said Festus, "Thou hast appealed unto Cæsar, unto Cæsar shalt thou go." Moreover, King Agrippa came to visit Festus, and desired to hear Paul, and was so impressed with his eloquence and the spirit with which he spake, that he said, "Almost thou persuadest me to be a Christian."

Then Festus and Agrippa agreed that Paul had done nothing worthy of death or of bonds, and might have been set at liberty, if he had not appealed unto Cæsar.

The voyage and shipwreck.—Then Paul was delivered, with other prisoners, into the hand of a Roman centurion named Julius, and they sailed along the coasts to Myra, a city of Lycia, in Asia Minor. There they were placed in another vessel from Alexandria, which was carrying corn to Rome.

On reaching a port of Lasea, in Crete, called the Fair Havens, after much difficulty, Paul warned the

captain that the voyage "would be with hurt and much damage." that they might winter there.

The wind being fair they sailed from Crete, but soon a terrible wind arose, called the "Euroclydon," and drove the ship for many days out of the captain's reckoning, until "all hope of safety was taken away."

They came after fourteen days within sight of a small island called Melita, when the captain tried to run the ship on shore, but it struck and was broken to pieces.

All the passengers and crew were saved, and were treated with kindness by the natives, among whom Paul did many miracles, and after staying there three months, they went on to Italy.

Paul at Rome.—The apostle was allowed to live in his own hired house, guarded by a soldier, preaching and teaching the Gospel. He is believed to have stayed two years, and was then restored to liberty.

After a short time, he was taken again prisoner to Rome, and, according to tradition, was beheaded.

EXERCISES ON CHAPTER LVII.

How long did Paul preach at Ephesus? Who raised a tumult against him, and why? What miracle did he perform at Troas? Where did Paul stay at Cesarea? What was said by Agabus? What happened to Paul in the temple? Who saved him? Why was not Paul beaten by the centurion? How did Ananias treat him? Who rebuked him? How was the Sanhedrim divided? Of which sect was Paul? What conspiracy was formed against him? How did he escape? Whom did the Jews employ to accuse Paul? What effect had his preaching on Felix and on Agrippa? Whither was Paul sent? Why was he sent? Describe the circumstances of his voyage. How was his time spent in Rome? For how long?

THE END.

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